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The Missionary survey







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# THE MISSIONARY SURVEY

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No. 9

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# Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.  
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

## RALLY DAY, OCTOBER 3, 1920.

*(By Direction of the General Assembly.)*

*The Third Day of October Is the Time Set By Our General Assembly for Rally Day in the Sunday Schools.*

### What is Rally Day?

Every good business should take stock at least once a year, rally all of its forces and enter in on the next year's enterprise with enlarged plans for efficient service.

In the King's business, too, great efficiency often comes by pausing, looking backward over the year's successes and failures; then with a rally of all the available forces, pressing on toward at least one notch higher in the ladder of success.

Rally Day is the time when our Sunday schools "take stock," as it were, and enter on a campaign of enlarged business and efficiency.

Perhaps there was never a time in the history of our country when the Sunday school was more needed.

The Sunday school superintendent who does not hear the call of these reconstruction days to a more prayerful, vigilant and efficient service is missing a glorious opportunity.

#### WHAT TO DO.

Of course the program for Rally Day is important. The wise superintendent, however, will plan not only for the day, but will at the same time map out a year's program for his school.

The teachers and officers should be called together at least a month before Rally Day. At this meeting the Standard of Efficiency for Sunday schools should occupy an important position in the room. Each department of the school should faithfully "check up" and see just where it is meeting the requirements or falling short of the Standard.

Rally Day committees should then be appointed. Effective committees are Attendance; Follow Up; Program, and Decoration.

#### ATTENDANCE COMMITTEE.

It will be wise at this meeting to launch a membership drive, putting it in charge of the Special Committee on Attendance. This committee will have charge of getting out

invitations to the Rally Day service and at the same time will endeavor to conduct the drive on such a basis that those attending the special service will become permanent members of the school.

#### FOLLOW-UP COMMITTEE.

The conserving of the work done by the Attendance Committee may be put in the hands of a Follow-Up Committee. This committee will make in advance plans for "harnessing up" the interest and enthusiasm of the season and making it permanent.

#### PROGRAM COMMITTEE.

The Program Committee should select those who are to take part in the program and see that they are thoroughly prepared and trained ahead of time. Some one representing each department of the school ought to be on this committee.

The program sent from Richmond should be placed in the hands of the committee at least a month before the day. Do not slavishly follow every detail as printed, but do not make deviations unless there is a good reason for them.

The poster should be placed on the wall at least three Sundays before Rally Day. Attention should be called to its meaning, and the interest of the school should be worked up by referring to it and its message from time to time.

Rally Day literature should be carefully assigned to those who need the facts and suggestions contained in it in preparing for the program.

Literature has been sent to your pastor for his brief address. If some one else is selected to make the address be sure that the literature is transferred to him.

#### DECORATION COMMITTEE.

The Decoration Committee may bring into service a number of the young people.

Autumn leaves make an appropriate decoration.

If Rally Day souvenirs or special emblems are desired, such as Christian Conquest flags, messenger caps, arm bands for ushers, colored picture post cards, pins, banners, etc., your order should be sent to the Publication Committee some time before Rally Day, so as to be sure of getting it filled in time.

#### THE BANNER CONTEST.

A handsome red and gold banner is awarded in each Presbytery to the Sunday school which gives the largest amount per member on Rally Day to Sunday-school Extension.

Condition 1. The banners belong to the Executive Committee of Publication and may be kept by the individual school only as long as they win them.

Condition 2. The offering must be made on the day observed by the school as Sabbath School or Rally Day during the fall. As far as possible all schools should observe the day appointed by the General Assembly, which this year is the first Sabbath in October (3rd). If another date in October or November is observed, the offering taken will count in the contest, provided it reaches our office by November 30, 1920.

Condition 3. The total enrollment which will be accepted as the basis for making the award of the banner will be the total enrollment of the school, without counting

the Cradle Roll and Home Departments, officially reported beforehand and on record in the Richmond office.

Condition 4. Notice of the contest and the amount of offering must be sent to Mr. R. E. Magill, Secretary and Treasurer, on or before November 30, 1920. It will be necessary to meet this condition in order to compete.

Condition 5. In case a school loses the banner its superintendent promises to forward it to its successful competitor as soon as notified to do so from Richmond.

Synod.	No. of Pres.	S. S.	Miss.
Alabama .....	4	2	
Appalachia .....	4	2	
Arkansas .....	4	1	
Florida .....	3	0	
Georgia .....	7	4	
Kentucky .....	6	1	
Louisiana .....	3	2	
Mississippi .....	5	2	
Missouri .....	5	2	
North Carolina .....	7	4	
Oklahoma .....	3	0	
South Carolina .....	8	1	
Tennessee .....	3	2	
Texas .....	9	3	
Virginia .....	8	8	
West Virginia .....	3	2	
Snedecor Memorial ..	4	1	

Number of Sunday school field workers placed in field since last Rally Day, 23.

## RALLY DAY RETURNS.

Showing one of the results of Rally Day and Sunday-school work in our Church last year.

SHARP POINT, N. C.

N. N. FLEMING, JR.

**A**BOUT two years ago evangelistic services were held at Sharp Point in Pitt County, in a large warehouse hall. As a result of the interest shown at

those services, Rev. H. F. Morton, of the Pitt County Group of Churches, began to talk of having a chapel built there.

Mr. Morton finally had a piece of ground given him, and began to get together funds for the chapel—building was begun, then Mr. Morton went into the Service October, 1918, and the work was turned over to Rev. N. N. Fleming, Jr., of Pineytops, with the result that the first services were held in our little chapel the first Sunday in December, 1918; although the building is still unceiled, except overhead, we have a debt of about \$25.00, but an offering is being taken every Sunday and we soon hope to have it all paid.

At the beginning of the present year, the Pineytops church, which had been dependent upon the Howard Memorial church at Tarboro for a large part of its teaching force



Rally Day at Sharp Point Sunday School.



The Old Reed House, where a Sunday school is now held.

in the Sabbath school, was left to carry on its Sabbath school alone, and immediately decided that the best way to have a good home school was to help some other weaker one.

Sharp Point was chosen, a school was organized, Mr. W. F. Fly, one of the Pinetops deacons, and a corps of teachers going down May 18, 1919.

During June the attendance reached high-water mark with an average of over forty, then attendance began to fall off, an

epidemic of diphtheria the cause, and on October 12th there were only four present, besides the officers and teachers.

Rally Day had been postponed, during the week cards were sent to all those enrolled urging them to be present next Sunday, October 19th, with the splendid result that next Sunday there were present fifty-two, and the offering for Sunday-school Extension was \$5.00. This school observes every first Sunday as Orphan Sunday.

## A BETTER USE FOR A BALLROOM.

J. S. ROBINSON.

**I**N "the old Reed house," seven miles from Seneca, we have had a Sunday school for more than a year. A generation ago people of wealth and culture lived here; the right-hand room upstairs was built especially for a ballroom, being the largest room in the house. For some years past tenants have lived here, and now we have our little Sunday school in the old ballroom. Two families now live downstairs—the upstairs part of the house is deserted.

This school is about two and three-fourths of a mile from the next nearest Sunday school, and is a type of those schools that reach the great mass of second-rate tenant farming people—those that have no stock of their own, and who live too far from church or Sunday school to walk. Many of these people, old and young, cannot read-

The best work I have been able to do at places like this is to send them teachers from town. At this particular place, one man carries a party regularly once a month to help with the teaching, and sometimes we can get other volunteer automobiles to carry parties, but have not yet succeeded in sending the school help every Sunday. And these people will not be, cannot be, very materially helped except by the workers sent out from town, for they are almost totally unable to help themselves so far as efficient teaching is concerned.

The attendance of this school is from thirty to forty. It is having its effect on the life of the people, as can be seen by visiting the families who live here. At least one member of the family joined the church last summer.

## YOUR BUSINESS IS EVERYBODY'S BUSINESS.

LAURA E. ARMITAGE.

I Used to  
Wish I could  
Meet Famous People,  
Know Great Men.

You know, Men  
Who were accomplishing things,  
Effecting Results.

I have  
Had my  
Wish.

It was not  
IN Washington,  
Nor in Europe.

They are not  
Statesman.  
Perhaps no historian  
Will ever write their names  
On Fame's record.

But  
They are  
Busy People.  
They are  
Unselfish People.  
They are  
Alive to Opportunity.

For instance:  
One gave up a good job  
At a good salary  
To live on half as much,  
So she could come in contact  
With God's children.  
Would you do this?  
Some of the children were  
Young,  
Some old,  
Some ignorant children,  
Some good children,  
With ideals half developed.



On the Steps of the Church, not physically but no less actually. Will we trample them down, kick them out of the way, or accept them and rear them to God's glory

She travels from point to point,  
School to school,  
Lives most anywhere;  
She is jolly, alive, constructive.  
Under her, character develops for God,  
Men are learning to walk His way.

She is a Sunday-school worker,  
And doesn't live 100 miles away.  
The money you gave to Sunday-school Extension

Last year  
May have paid for the literature donated  
to her schools  
Or for her Salary.

Alert people,  
As you know,  
Are needed in every business;  
And you know  
When they combine it with talent  
And Intelligence  
They have opportunities  
To climb the  
Ladder of Success.

One man at this place,  
That was not Washington  
Nor Europe,  
Was the organizer  
Of every plan.  
Was a hike in progress!  
He saw that it was a success,  
And that every timid girl,  
Every hang-back boy  
Was invited.  
He had a way of transferring  
Energy  
And Happiness.

He also is your Sunday-school Worker.  
He carries this same energy and  
Constructiveness into his work.  
Perhaps this successful work for God  
Is Possible  
Because of the work in your school  
For Sunday-school Extension.

Around Another  
Big Heart  
The little children used to clamber.  
It was his hand  
They reached for;  
It was he who laughed and played  
With them,  
Tossing them on his shoulder  
And playing with them,  
Even though tired himself,  
While their sick mothers  
Rested.



The Sunday School Class of the Presbyterian Sunday School of Karnes City, Texas, was organized in February, 1919. They meet twice a month at their teacher's home, Mrs. Mack Ramsey. They always see that flowers are placed in the church at the different services as well as carrying flowers to "Shut-ins" and sick people. They have pieced a quilt for Texas Mexican Institute for Mexican boys and have bought a share in our Korean Mission.

He used to be in Business,  
And it was a success, too;  
But his Happy Heart  
His love for God  
Wanted bigger Opportunity for SERVICE.  
So to-day he is making pathways  
For little ones,  
And helping them  
Follow Jesus.

On Rally Day your school  
Will remember him,  
Will it not?

These are just a few  
Of the great Men and Women  
Who are in Service for Him  
In Sunday-school Extension.  
Help them.  
Their names may not ever  
Be Recorded  
On the pages of History,  
But it may be  
That the lives they touch  
May so appear to save  
America.

You  
And They  
And the lives they Help,  
Form a chain  
For God—  
How is your school linked up  
For Sunday-school Extension  
For Rally Day  
On October Third, 1920?

## PAGE OF PRAYER

### THANKSGIVINGS

#### We Thank Thee

For the successful Woman's School of Missions at Montreat (page 541).  
For Ensley and her workers (page 556).  
For the strengthening to fuller opportunity of Emmanuel Neighborhood House (page 557).  
For the action taken by the Student Volunteer Movement (page 562).  
For the appointment of additional workers to Mexico (page 579).  
For the devoted service of Miss Mary Brissett (page 582).  
For more open ways for mission schools in Japan (page 584).

### INTERCESSIONS

#### We Pray Thee

For ready answers to the Graham offer (page 539).  
For the work of the Secretary of Literature (page 545).  
That the city may be a force for good, not evil (page 550).  
To bless the evangelistic work proposed (page 553).  
To strengthen evangelism in the Sunday schools (page 555).  
That thou wilt help the work among the Italians (page 556).  
That others may follow where Kosumi lead (page 569).  
For blessing on the little Americans in Japan (page 572).  
That thou wilt guide thy workers in Japan toward whiter harvests for thee (pages 574-579).

## A CALL TO PRAYER

1. For the Mexico Campaign in the Sunday schools in 1920-21, according to the Seven-Year Plan.
2. For all our missionaries on furlough, that they may find rest and renewed equipment, physical, mental and spiritual.
3. For the additional missionaries needed in our Mexico Mission, especially a doctor and a nurse.
4. For Rev. J. O. Reavis, D. D., and his work as associate Field and Foreign Secretary.
5. For Rev. S. H. Chester, D. D., that he may have a safe and fruitful journey to Europe, bearing the greetings of the Protestant churches of America to the Protestant churches of several of the Balkan States.
6. For Mrs. W. C. Winsborough and Miss Carrie Lee Campbell, that they may have a safe and profitable visit to our missions in Japan, Korea and China.
7. For the World's Sunday-School Convention, Tokyo, in October.

# Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,  
122 SOUTH FOURTH AVENUE,  
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER,  
FIFTH AND MARKET STREETS,  
LOUISVILLE, KY.

## HE NEVER ASKED FOR MORE.

In a beautiful Southern city,  
With wealth on every side,  
To the Manse, around the corner,  
The minister brought his bride.  
They were happy there together,  
Though scanty was their store,  
His salary was very small,  
But he didn't ask for more.

Then children came to gladden  
And cheer them on their way,  
With happy smiling faces  
And childish voices gay;  
And with expenses larger  
Than they had been before,  
His salary remained the same,  
Still, he didn't ask for more.

They were people of refinement  
And culture, through and through,  
They had come from homes of plenty—  
By their own free will, 'tis true—  
But they missed the many comforts  
Which had been theirs of yore,  
His salary was far too small,  
But he didn't ask for more.

They must make a good appearance,  
And answer every call  
To help the poor and needy—  
It sometimes took their all—  
They must entertain the stranger  
Who came knocking at their door,  
His salary had not increased,  
Yet he didn't ask for more.

The folks in his congregation  
Had cars, and houses tall,  
He depended upon walking,  
And the Manse was very small;  
They had books and costly paintings,  
And stocks and bonds galore,  
His salary had never changed,  
And he wouldn't ask for more.

They had all the latest fashions  
And fads, that came to town,  
He wore the same old rusty coat,  
His wife, the same old gown,  
When they asked the price of new ones,  
Though they counted o'er and o'er,  
His salary would not suffice,  
But he didn't ask for more.

He gave the best of service,  
And no complaining word,  
Through those years of self-denial,  
From his lips was ever heard,  
And when, one day in the gloaming,  
His spirit to God did soar,  
His salary was still the same,  
For he never asked for more.

## A RENDEZVOUS WITH CHRIST.

EDWARD E. LANE.

**M**EN WANTED." It is the word on every billboard, in every newspaper, on all lips. The United States Army must have them as replacements for her far-famed divisions. The Navy seeks them, too, to man the super-dreadnaughts, and furnish crews for the great merchant marine that is to plow the seas. Nor are the automobile, electric, financial and commercial corporations slow in their demand for a large quota of life to carry American trade to the ends of the earth. Is the Church to allow the most highly endowed life of the nation to be mobilized for gathering riches and not claim a great share of that life for Christ?

The vast possibilities of a widespread life service recruiting campaign were glowingly illustrated in the Young People's Conference at Montreat, N. C., June 24th to July 3rd. If ten years ago it had been said that six hundred and forty-three Presbyterian young people could have been gathered together to study the Bible, Missions and Life Service, the achievement would have seemed impractical. The dream has come true.

The deep undercurrent of earnestness and high endeavor which possessed the soul of the boys and girls is revealed in what is called the "Findings" of the conference.

"The Findings Committee of the Young People's Conference of 1920 at Montreat presents the following, which seems to them the most important lessons to be taken home by all the young people.

"1. We believe that God has invested each and everyone of us with some talent or talents which it is our duty to use in His service and as a witness for Him.

"2. God has a plan for the lives of all, and we should both seek and follow His directions as to the best way of working out this plan. It is astonishing, if we stop and realize, that in this conference alone there are 643 divine life plans, and that it is in the hands of the young peo-

ple here from fourteen States to make or mar these God-given plans.

"3. The imperative necessity for specially trained, skilled workers for Christ is becoming more recognized every day. The most impressionable ages are those between 16 and 21, and it is very vital that training along the proper lines should be begun then. If this age limit is passed without a proper decision it is exceedingly rare that training for active Christian work is ever undertaken. The soul may be saved, but the life of service is lost.

"4. We especially request the home churches, particularly the sessions, ministers and fathers and mothers to uphold the boys and girls in any decisions made at this conference, to encourage all of them to enter definite Christian work."

The heart of the report is the last paragraph. Of all God's creations the most sensitive and fragile is an aspiration, an ideal, a conviction. The Bible speaks of these deep things of the soul as a "still small voice," a whisper, a breath. Multitudes of our young people have had these deep searchings of heart in their valleys of decision, yet though heaven sent these whispers of duty, of self-devotion, of loyalty to conscience they are as easily blighted as is the early bloom of spring by the winter wind.

The horizon of the youth of the church is widening; they are thinking in larger dimensions; their eyes can be fixed on the coming day. The issue hinges on the willingness of the church and home to create the atmosphere in which these hopes and convictions of the boys and girls can ripen. If this be, there in the spirit of some high adventure for God the Church will hear the vow of her young people—

"I have a rendezvous with Christ  
At midnight in some flaming town,  
When spring trips north again this year  
And I to my pledged word am true.  
I shall not fail that rendezvous."

## NOT WITHOUT ACHIEVEMENTS.

**T**HIS is the title of an editorial commenting upon the Interchurch World Movement in the *New Orleans Item* of July 9, 1920. After recounting some of the benefits of the movements and the opposition to it, the editorial proceeds as follows:

"The greatest loss in the failure of the movement financially will fall on the poorly-paid clergymen and their families and the superannuated soldiers of the cross trying to live upon the pittances awarded them in old age, who would have been better provided for if it had been successful. Outside of their purely spiritual functions and ministrations, these men are the world's greatest forces for law and order, sobriety and right living. No city, nor State, nor nation, could hire enough policemen or soldiers to keep the peace and protect property once the restraints of religion were withdrawn. Our failure to support them in comfort, so

that they can meet the ordinary needs of life, is a national reproach.

We hope that, so far as this purpose is concerned at least, the various churches allied with the Interchurch Movement, will take up the work on their own account and among their own people. Religious toleration has not reached the point where Episcopals generally will give to Methodist support or Baptists help the Presbyterians along; and in spite of the general opinion to the contrary, there are comparatively few persons in the United States who have not some tie, however tenuous, binding them to some form of belief—by early education, by environment or by the memories of mother and father who have long ago "passed on."

The wonderful offer of Mr. C. E. Graham to give \$200,000 to the Endowment Fund of Ministerial Relief on condition the whole Church contributes \$400,000 by December 1, 1920, ought to arouse the Southern Presbyterians to meet this pressing and distressing need.

## "THE GRAHAM OFFER."

**T**HE whole Church seems to be aroused to a new sense of its responsibility for the care of the aged and infirm ministers, and the needy widows and orphans of our deceased ministers.

The offer of Mr. C. E. Graham to give \$200,000 to the Endowment Fund of Ministerial Relief on condition that the whole Church will give \$400,000 by December, 1920, has called forth the interest, the prayers and the financial help of all of our people.

Mrs. Winsborough, at the request of the General Assembly, has called upon the Woman's Societies to have an "Endowment Fund Day." Many of them are buying several square feet of rental space

in the Graham Building. Stock certificates are being sent to those who buy one square foot or more at the price of \$10 a square foot. Many of the Sunday schools are now taking up this matter and are sending liberal contributions. A few churches are planning to take an entire room at the cost of \$2,030 a room. One is making this a memorial to its pastor who recently died.

Up to August 1st there has been received at the office in cash and pledges—\$133,000. The time is passing very rapidly and what we do must be done quickly. The Church cannot afford to miss this wonderful opportunity.

All money should be forwarded to John Stites, Treasurer, Louisville Trust Company, Louisville, Ky.

## THE FERRYMAN.

How many of our faithful pastors, like the Ferryman, have spent their lives guiding others from Time to Eternity and when spent by the storms of life, have had no help in the final struggle?

The Ferryman was old and stooped and gray,  
For many years, with steady hand upon the oar,  
His craft had plied the waters, day by day,  
Conveying travelers from shore to shore.

And old and young, alike, had learned to love  
And trust him, as the years went fleeting by,  
When bright the sun shone in the heavens above.  
Or when thick clouds of darkness veiled the sky.

For he had guided, with unerring hand,  
The boat, when gently rocked, or tempest tossed,  
And always moored it safely to the land,  
And not a single one had e'er been lost.

In joy or sorrow, he had been their friend  
And helper, though they went in dire distress,  
Bowed down with grief, his counsel in the end,  
Had always seemed to comfort and to bless.

But now the winter comes, with stinging blast  
That numbs the brain and makes the blood run cold,  
And there are moments when he almost stands aghast,  
And trembles at the thought of growing old.

And as the lowering night comes on apace,  
He feels a sickening dread, a sudden fear  
Of loneliness, for some familiar face,  
A-longing for a word of friendly cheer.

The storm beats on with fury, through the night,  
Lashing the waves into a feathery foam,  
But, through the Stygian darkness, shines no light  
To guide the worn-out boatman to his home.

And then, at last, in agony, he cries  
For help to stem the waters, cold and dark,  
Through the long night, his echo faint replies,  
But no help comes to save the drifting bark.

And at the break of day, the storm now passed,  
His cold and lifeless hands release the oar,  
The boat, unguided, slowly drifts, at last,  
And finds a landing on the farther shore.

# *The Woman's Auxiliary of the Presbyterian Church in the United States*

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR  
257-259 FIELD BUILDING,

ST. LOUIS, MO.

## SNAPSHOTS OF THE WOMAN'S SUMMER SCHOOL OF MISSIONS AT MONTREAT, JULY 11-18, 1920.

MRS. W. K. SEAGO.

THE attendance at the Summer School of Missions overtopped the record of former years. Seventeen States were represented and five foreign countries. Total number of officers in local auxiliaries, 116. Besides there were Synodical, Presbyterial and Auxiliary officers. Total attendance, 420.

Under the heading, "How to Get Ready for Presbyterial Meetings," Mrs. C. S. Shawhan suggests the following committees: Registration, Program, Place of Meeting, Nominating, Train and Automobile, Press, Luncheon, Music, Finance, Homes, Page and Publishing Committee to assist the Secretary in getting out the Minutes.

Mrs. J. C. Sligh, of Cleveland, Miss., demonstrated that the Bible may be taught through sacred art. She uses the pictures of great masters only.

The homes for our missionaries in Africa now number twelve. By this we mean that the money for them is ready, but where are the consecrated workmen to put them up?

The Mission Court stands in Richmond. an apartment house containing four apartments of five rooms each. Here our returned missionaries, who wish to do so, may find a home completely furnished which the church offers them free of charge.

The School for Negro Girls is to be of brick, located in Tuscaloosa, and the plan is to have it ready September, 1921.

Mrs. M. D. Irvine, in her address on "Lights and Shadows of a Presbyterial President," gave an account of the birth of the woman's organization in Kentucky.

As far back as 1895 a group of women banded themselves together in a Missionary Union, formed their constitution, and Mrs. Irvine, with her pastor, Dr. Green, went to Presbytery with the paper for the approval of the body. There was so much opposition to this woman's movement that the paper was withdrawn, and under Dr. Green's advice "pigeon-holed." "Here it lay," said Mrs. Irvine, "until, ten years later, the lion came forth a lamb, for this same Presbytery came to these same women with practically the same constitution for their adoption."

Kentucky now has five Presbyterials. Truly you may get a man to do anything if you let him believe that he thought of it first!

Miss Frances Patterson in her talk on methods advocated the promotion of prayer life. The ideal plan is for a group of women to meet once a week for special supplication. She gave an illustration of how prayer helps. On one occasion Miss Patterson was asked to speak at a certain church and on her arrival, she found it packed to the doors. After service she asked her hostess for an explanation. In this missionary group of women cards had been prepared on one side of which was the picture of a missionary and on the other the name of her station and some facts concerning her.

Each member was given a card with the instruction, "This is your missionary, pray for her daily, bring to us news of her, whenever you find it."

"My name," said Miss Patterson, "had been given to a live woman and through her interest my large audience came."

Mrs. J. Calvin Stewart's lessons on Methods of Bible Study will help many a woman in her Bible teaching.

Did you hear about the "Open Forum on Auxiliary Circle Plan?" When it was announced in the auditorium the women were bobbing up like pop corn on a hot griddle, each with thrilling testimony of the good that the "Circle Plan" has brought. The woods were full of the discussion. You could not walk along the roads without hearing through the bushes, "Now in our church we had the old-time ladies' aid and ——," or "Yes, we try to change our circles every year, but ——." Even the birds took it up.

By daybreak I heard such a cheeping and chirping I said to myself, "This must be a discussion of the Circle Plan." Just then I heard Mr. Rooster give a loud crow and I knew I was right, for the latest news from the front is that in some of our churches the men are seriously considering our Circle Plan.

## DO YOU KNOW

That in China there is one Christian physician for about every 400,000 people? Not much chance for a sick baby there.

That in Africa there is one missionary for 1,500,000 people? Not much opportunity to learn about God.

That in Assam with a population of 7,000,000 there is not a single hospital for women? What if your mother lived there?

That in Bengal only one per cent of the people can read? Not much outlook for progress.

That if your little daughter lived in India you would have married her off at eight years of age? That if she became a widow her lot would have been unspeakably miserable?

That in the non-Christian world there are hundreds of millions who have never yet heard that Christ came?

This is the world Christ came to serve.

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## YOU DO KNOW

That the whole world has now become a neighborhood—

That no part of it can be permanently healthy and safe until it is all healthy and safe—

That it can never become safe until men become better—

That men can become better only as Christ is made known to them—

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## *Are You Doing Your Part?*

### *Count Your Blessings Through Blue Blessing Boxes*

An attractive Mite Box, folded, to be had for 20 cents per dozen from The Woman's Auxiliary, 257-259 Field Building, St. Louis, Mo.

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CIRCULATE THESE IN YOUR CIRCLES

## THE BLESSINGS AND TRIALS OF A SECRETARY OF LITERATURE.

MRS. IRA J. PARTLOW.

### 1. AN EASY JOB.

**A**CERTAIN woman was asked to take the place of Secretary of Literature for a certain Presbyterial. It was a little hard to decide to take it, for with one accord a great many excuses came up before her as plausible enough to prevent acceptance. She asked a friend, who was well versed in Presbyterial matters, how much work was attached to this particular secretaryship. "Oh, it is an easy job," she replied, so after due consideration, this woman became a Secretary of Literature.

### 2. MISSIONARY SURVEYS.

She was away from home most of the summer, so upon her return it came to her that it was time to get to work. There was never a more ignorant secretary of anything than she, so she decided the best place to learn about her "easy job" was to catch up with her Missionary Surveys. As she read the issues for three months the question, "What must I do as a Secretary of Literature?" kept running through her mind. One day the current number of THE SURVEY was opened at the "Ammunition" page and she saw the question, "What must I do as a Secretary of Literature?" staring up to her from the page, and with it the answer in bold faced type, "Write to the four committees and the auxiliary for literature! Do what they say do!" From that day to this that particular woman has been trying to carry out these orders and it has kept her busy indeed!

### 3. READING.

A month was spent reading the stacks of literature sent from each office, and she found that tracts and facts gave knowledge and enthusiasm to one Secretary of Literature. It will do the same for you if you will read enough to become interested.

### 4. ON THE HEIGHTS.

She was on the mountain tops, the sun was shining, the silver lining turned inside out. With this enthusiasm she started to work on a fall day with a flourish. Time was when twenty-two letters would not have been an all-day, back-breaking task. That time must have been in early youth, for Trial Number 1 loomed up that day, when, as her own stenographer, she wrote them all herself. That was a little trial next day, for enthusiasm conquered in anticipation of the twenty-two replies which would surely come to that wonderful letter! "Coming events cast their shadows before them." Time hung heavy and heavier waiting for those letters. At last two came!

### 5. INTO THE SLOUGH OF DESPOND.

Into the Slough of Despond went this poor Secretary of Literature. After a while she decided to try again. This time she threw a bomb into the midst of the societies. Nearly every woman who answered, took the question, "Did my letter go into the wastebasket?" personally, and that was what this secretary wanted. She wanted the societies to find out there was a Secretary of Literature in Abingdon Presbyterial, and they found her. The answers to that letter came as Blessing Number 1, and Blessing Number 2 followed close behind in having six Home Mission study Classes reported.

### 6. ALONG THE ROAD.

After that the work ran along. On this road of Life which we travel it is not all level ground. There are valleys of despair and mountains of doubt and trial, but if we only look up we can always see the sun. One valley of despair for this secretary was named "Don't Know Enough," but by reading and praying, little by little this valley was passed through and before her opened a new valley called "Want to Know More." The sun shines everywhere when you reach this place, for if you want to know you can learn.

A big trial mountain loomed up dark and gloomy called "I Can't Do Any Good. Why Try." Letters came as shafts of sunlight along the dark road and a lesson learned early in life helped over rough places—keep your eyes on the pattern, the finished work will prove the workmanship. A single light shone throughout the whole way along, one woman wrote every time, not a letter, simply a card, but it helped.

WHAT IS A SECRETARY OF LITERATURE. ANY WAY? I'LL TELL YOU—SHE IS THE WHOLE THING!

Give her a good stenographer, a president to advise, a treasurer to pay the bills and Presbyterial will not need another officer! She sees that Home Mission Week of Prayer is observed, Home Mission Study Classes organized, until recently, she urged that Prayer Bands be organized, the Every-Member Canvas for Survey and church papers carried on, distributes literature for all the causes, and does any other little odd job that comes along! EASY JOB!

Let's right about face—that is the light side of the picture. Let us look closely for surely we can find the real through the superficial, and see the purpose that lies beneath.

1. How may a Secretary of Literature be a blessing? What you make of your life is up to you. Opportunity may come knocking at your door of life, but in your eagerness to follow pleasure, you do not heed that knocking. A Secretary of Literature may send you leaflets, booklets, urge you to read Mission Study books and organize Study Classes, but it lies in you alone to make of these a blessing.

2. What does the literature of our Church mean to you? Some one said, "Oh, they send out such uninteresting stuff." And that person did not know how many medical missionaries we have to-day in foreign fields. It is easy to understand that woman's standpoint. The reason she thought it was uninteresting literature is because, in the first place, she was not interested and in the second place, she scanned the leaflets and threw them down. Try a follow-up system next time. Read everything you can find about one mission station, and add the name of one missionary to your prayer list. The first thing you know you will be vitally interested in that whole field. Then take another. Ignorance is at the root of "uninteresting leaflets." A leaflet was given to a woman one day. Weeks afterward she said, "Don't you know I was so interested in the story in that leaflet you gave me. I know so little about missionary work, and I want to learn." That is the spirit we all should have. One society was asked in how many countries we have Foreign Mission work, and nobody knew. You women, who have been Presbyterians all of your lives, don't sit in judgment, for that society is made up of garnered grain from a dozen other churches. The fault lies in the fact that the leaflets have not been read, the Surveys have gone unopened, few families take the Church papers, Mission Study Classes have not been organized or have been ignored. And it is true everywhere to-day. "We have eyes, but we see not, ears have we but we hear not." Women, it is time to wake up if the Presbyterian Church is to accomplish its mission of spreading the knowledge of God throughout the world.

An intensely interesting book on art may lie on your table for a year. It will never do you any good as long as it is simply an ornament, it means nothing to you. Let someone ask you a question on art, or ask you to write a paper. You pick up the book and read it. At first it seems technical and dull, but as you read you become interested until you are not satisfied to read this alone, but you buy other books to read, you form a desire to know more about this subject, which before meant nothing to you. Before you realize it you know a good deal

about this particular art gallery painting, or whatever phase you have taken up.

Women, before you to-day lies this book on your table. In it are tales of wonderful achievement, stories of lives of heroes, facts that we, as Christian women, must face if we are to help Christianize Christendom, and carry out our Lord's last command to carry his Gospel into the uttermost part of the earth. What are we going to do with this book on the table? Let it lie there unopened, and thus be slackers, or will we read it and pass our knowledge on to others and assume the responsibility that is rightfully ours?

3. What have you learned this year that you did not know before? Some of us have learned the fact that America, which stands in the world as a Christian Nation is not Christian at the core. We have also learned that our home base needs workers, and more Christians willing to lead others to Christ. Others of us have learned compassion. We have learned the lesson of love's labor in foreign lands, and we have learned to pray for the more unfortunate women of heathen lands. But, my friends, this is not enough. We must learn to "carry on." To do this aright, we must learn one lesson well, that to accomplish any good we must pray. As long as we keep the golden chain of prayer bright, we cannot go very far wrong, for it is the rusty link that breaks. How does prayer affect the work of a Secretary of Literature? If we pray that the women of the Church be aroused and be made willing to learn, they will be aroused and instead of being dead timber, every woman will become alive with enthusiasm and interest.

To be an efficient lawyer, a man must take law journals, digests and reports. No lawyer is using the methods our grandfathers employed. If he did he would starve for lack of clients. So the women of the Church must take the papers, read the reports and exert an effort to go forward that we may become more up-to-date in our methods, more efficient along with a deepening spirituality.

4. "Look up, not down; look out, not in."

If you read and pass on your knowledge what will be the result? How can the heathen hear unless he is taught, how can he be taught without a teacher? You are in the place of that heathen to-day. A world of truth and romance, works of art in soul-building, history in the making lie before you. How can you be taught unless you will learn? If you will read you will learn that the love of God for man brought us to Christianity, has kept us from being slaves and made of us help-meets and companions of man. This you can and will

learn if you will only read with eyes that see and hearts that understand. Therein lies the greatest blessing to this Secretary of Literature, for with an understanding heart has she absorbed the things she has read. And so may you. Take this home with you:

P—raying  
R—eaders in  
A—bingdon Presbyterial for one  
Y—ear alone will  
I—ncrease our efficiency in  
N—ew fields and  
G—ive new impetus to the work.

R—ead a right will  
E—niven and renew  
A—ll our  
D—ead interest and  
E—nthusiasm and build up  
R—eal  
S—pirituality.

5. If you read your SURVEYS, Church papers, leaflets and Mission Study Books, what effect will this have on the future of the Church? A child said one day, "Mama, I just love the stories and the letters in the

*Christian Observer.*" She is as anxious to read THE SURVEY as the mother. She poured over "Mook," "The Honorable Crimson Trece" and "Called to the Colors," then read them to a smaller child. That is the answer. The future of the Church depends on the youth of to-day. Give the children these Church papers and literature to read; let them form a taste for such reading now. "As the twig is bent, so will the tree be." Our earliest impressions are the most lasting. The leaders of the Church at large to day are almost without exception the men and women who have been trained from childhood to do Church work. The children will be one of two things in the future Church—a drag or an uplift. The responsibility is ours.

Are we going back home to fall into the same old rut, or are we going to add our spoke to the wheel and help pull our societies, and help our societies to a higher level of spirituality and efficiency? If we profit by this year's work, all that has been done will have been worth while, and we will change the title of my talk and write in glowing letters, THE BLESSINGS OF A SECRETARY OF LITERATURE.

## "FROM DIFFERENT POINTS OF VIEW."

BY MRS. JOHN LANG.

### *Characters.*

Mrs. Beecham, who went to the Missionary Convention last night.

Mrs. Kay, her friend, fond of pleasure and pretty clothes.

Mrs. Hunt, one of the same kind.

Mrs. Beecham alone—goes to door, admis's Mrs. Kay.

Mrs. Beecham: "O, Myrtle, I'm glad you've come early—I want to talk to you. I have something to tell you."

Mrs. Kay: "Well, that sounds encouraging—I hope you've learned something that will enable me to play a better game. I was ashamed of my playing the other night."

Mrs. Beecham: "No, I must admit, that it has nothing to do with our usual pursuits. I went to the Missionary Convention last night."

Mrs. Kay: "The Missionary Convention! Why—how—what—that is, how did it happen? You must have been dreadfully bored."

Mrs. Beecham: "On the contrary, I was deeply interested. Mrs. McRea invited me

Mrs. Farris, who went to Winona Lake last summer.

Mrs. McRea, a member of the Missionary Society.

*Place*—Mrs. Beecham's home.

and came for me in her car, so, of course, I had to go."

Mrs. Kay: "Well, of course the music—they had a male quartette, I believe?"

Mrs. Beecham: "The music was beautiful, but it was the speeches I found so interesting—they were different from anything we have ever heard."

Mrs. Kay: "Speeches! Tiresome things! Stale, flat and unprofitable they would seem to me. But I want to talk about what we are going to wear to Mrs. Slater's card party. Positively, I haven't a thing. Did you see that dress in Halley's window yesterday? Ninety-five dollars and sixty-four cents. I'm going down there this afternoon and secure it before it's sold. O, it's a dream!"

Mrs. Beecham: "A dream, that's just

what he said—the church is dreaming—asleep. It never has awakened to its responsibility concerning missions. Myrtle, Mrs. McRea asked me to let her come here this afternoon and talk to us a few minutes. Dr. Brown is trying to get every woman in the church to attend a meeting next Monday. They want us all to join the Missionary Society."

Mrs. Kay: "Missionary Society! What is the matter with you, Eleanor Beecham? I never saw you this way before. What could we do at a missionary meeting? I never went to one in my life. I thought we were to meet for a little game of cards and I wish the others would come, but of course if Mrs. McRea is coming we can't play. I do want to practice. Wish I could win the first prize. Those silk hose were beautiful—a pair of white ones and a beautiful shade of taupe—"

Mrs. Beecham: "Myrtle, I wish you had gone with me last night—has it never occurred to you that there may be something better in life than cards, dancing and pretty clothes?"

Mrs. Kay: "Why, of course, haven't I been giving one day a week to Red Cross work for ever so long? And I go to church nearly every Sunday morning. Oh, I'm not a heathen, but if you learned to preach last night, Eleanor, and wish to practice on me, I'm going home. I get quite enough of that on Sundays."

Mrs. Beecham: "You're going to stay right here—we can play after Mrs. McRea has gone, if we wish. She is lovely—you would like her if you knew her. I think I hear them coming now." (Goes to door.)

(Enter Mrs. Hunt, Mrs. Farris and Mrs. McRea.)

Mrs. Beecham: (Greeting.) "So glad to see all of you—come in." (Shakes hands with Mrs. McRea.)

Mrs. Hunt: "We met Mrs. McRea, coming to visit you—so we were charmed to have her come with us."

Mrs. Beecham: "Yes. Mrs. McRea, you've met Mrs. Kay, I believe."

Mrs. McRea: "Yes, I have met her at the church—delighted to meet you again." (They are all seated.)

Mrs. McRea: "Ladies, I won't take much of your time. Mrs. Beecham kindly permitted me to come to your meeting to-day to talk to you about a matter in which we are deeply concerned. I feel that this is an intrusion, but Dr. Brown appointed committees to visit all the ladies of the church and that is my excuse for coming to-day—when I can meet four of you at once. We are trying to persuade all the women of the church to attend a meeting next week;

in fact, we hope to interest them in missionary work."

Mrs. Hunt: "But, Mrs. McRea, I can't see that missions are doing any good. We spend our money and give many of our best men to preach the Gospel in foreign countries and the world doesn't seem to be growing any better—worse, perhaps, as has been shown by this awful war."

Mrs. McRea: "No, we fear the world is not growing any better. The human heart is full of sin now—just as it always has been—it is the heart regenerated by the blood of Christ that is growing better."

Mrs. Farris: "I felt just like Mrs. Hunt does until I went to Winona Lake last summer and heard so many fine speeches on this subject. That's just what Mr. Mel Trotter said, 'there's just one remedy for sin—the blood of Christ; apply it.'"

Mrs. McRea: "Exactly—apply it. But it can't be applied unless they know of it. How can they hear without a preacher."

Mrs. Beecham: "Mrs. Farris, if you had heard the speeches we heard last night, you could think of nothing else. I admit that I have never found these things interesting before, but they were a revelation to me. I wish you had all gone—I have been telling Mrs. Kay about it."

Mrs. Kay: "One reason I don't believe in missions, is, that we give many of our best and brightest men to them. It wouldn't matter so much if only inferior men who can't succeed in business, or the professions went. Now, there's Arthur James—he was one of the brightest boys in the University of Tennessee—his parents and all his friends expected him to be a lawyer, and he could have risen to the top of his profession—could have been one of the first jurists of the State. Well, the summer he finished college a boy persuaded him to go to Montreat—he met a Mr. Hall, from somewhere up there, and heard the missionaries talk—especially a Miss Carolyn Wells, from Breathitt County, Ky.—bloody Breathitt—he called it. He came home just full of it. He talked continually about Miss Wells—her heroism and fortitude, and nobody could do anything with him. He said he just had to go and teach those boys, and now he has buried himself in the mountains of North Carolina. His career is ended. He will never amount to anything, of course, and all for people who say you-uns and we-uns."

Mrs. Beecham: "Perhaps he felt that he might sacrifice one man to make many."

Mrs. McRea: "Yes, and we need the most intelligent and best educated men to convince such people and of course he knew that some of the best blood in the country flows in the veins of the mountaineers. Educated and Christianized, they will stop

making moonshine whiskey, and become fine citizens, and that is what our country needs—Christian citizenship. As for the 'you-uns and we-uns' the schools will soon correct that. Our country has made a great reform in national prohibition, but it is only the countries where the Gospel of Christ is preached that try to make reforms. If Germany had not departed from the teachings of Christ for the damnable philosophy of Neitchie, it is probable that we never should have had that horrible war."

Mrs. Hunt: "That may be true, Mrs. McRea, I have always heard that the mountaineers are of fine stock and, of course, just to be instrumental in stopping the manufacture of whiskey is helping in a moral reform, but what about the Negroes? They are certainly not improving. The time and money spent on them is wasted. I think it would be better just to let them alone."

Mrs. McRea: "Well, I don't know about that—suppose you were to get up in the morning and find that every Negro had left Memphis—what would you do for a cook or chauffeur, Mrs. Hunt? Who would clean our yards—do our washing—work in our gardens, and etc.? You must admit that they are very useful to us and if we need them in our homes, doesn't it pay to try to elevate them? and many of them do respond to Christian teaching, as has been proven by the work of Mr. and Mrs. John Little, in Louisville, Ky.; also, by the boys and men turned out by the Stillman Institute. It has been so successful that they expect to found a school of the same kind for colored girls; and haven't you heard of the fine work accomplished by the annual conference for colored women at Tuscaloosa? Why the women are deeply interested in that—delegates from nearly all the Southern States attended. They receive institutions in various industrial branches—sewing, cooking, the care of children—nursing etc., and the study of God's word is never neglected. Oh, yes, it brings results—only we are too impatient to wait for them. We mustn't think that the Gospel has failed because only a few respond to it. Christ's kingdom is made up of a few out of every nation—only a small proportion of the population of the United States is Christian. Would you think that for that reason our churches should be closed, and our ministers seek new vocations? As to whether the convert is white or black, I tell you, God is no respecter of persons. The colored Christian may be just as dear to him as we are, and every man must have his chance. We are not responsible if he does not accept it, and if the Negro is depraved, that is all

the more reason that he needs the transforming power of the Gospel. It is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

Mrs. Farris: "To the Jew first—Oh, Mrs. McRea, I must tell you about a Jewish Conference that I attended at Winona. I didn't want to go but my friend literally pulled me into it, and I was so impressed and touched that I went to every meeting. Mr. Leopold Cohn, of the Williamsburg Mission in Brooklyn, was the principal speaker. Dear, old man! Everybody loved him. He said some things that set me to thinking; in fact, I had never thought of them before at all. He said that many persons say that this is not the time for the Jews to be converted—they are going back to Palestine in unbelief, but he emphasized the fact that the Jew may be converted now by the Gospel—just as any other man is. It is the power of God unto salvation to every one that believeth; to the Jew first, and they are dying in sin every day. Then he spoke of Peter having a vision somewhere—on somebody's housetop—I don't remember where it was, and God told him to call nothing that he had cleaned common—so the Church should not think of the Jews, as 'sheenies'—or with contempt, but should preach to them. Salvation is for every one that believeth and he said that if Paul had said, 'Well, the Europeans will never be converted there is no use to preach to them.' He wouldn't have heeded the Macedonian cry. Then he told us of his work in Brooklyn in the midst of 300,000 Jews. There are a million Jews in Manhattan and Brooklyn. Mr. Cohn founded the Williamsburg Mission. I found the story of his life and work there of absorbing interest. He has had to bear persecution, ostracism by his own race. But many are turning to Christ and he is greatly encouraged. Then, there was Mr. Solin, of the Christian Mission to Israel in Chicago. I met him, personally, and had several conversations with him. He is a delightful gentleman. There are 300,000 Jews in Chicago and only one in every thousand is Christian, but Mr. Solin is working for them—heart and soul—and I am sure he will get results. I had never dreamed that I could care for missionary work, but when I heard how these fine, highly educated, cultured men, and many others, were giving their lives to it, I thought there is something wonderful in this, and somehow I felt ashamed that our Southern Church, so far as I know, is not doing anything for the Jews, but of course I had no right to feel that way, for I have never done anything for missions myself."

Mrs. Hunt: "But we can't do anything

for the Jews. They won't listen to Gentiles if they preach to them."

Mrs. Farris: "But you see—some have been converted by them and it seems to me that we ought to give of our means, interest and prayers to the work of the Christian Jews."

Mrs. McRea: "Certainly, we should help in any way that we can. I should like to hear more about these missions."

Mrs. Farris: "I have some of their literature, Mrs. McRea, that I will bring to you next week—for I intend to go to that meeting. I heard many other interesting things that I would like to tell you. Dr. Evans said that the fig trees budding and all signs indicate that this age is rapidly drawing to a close."

Mrs. McRea: "If that is true, and all the best Bible students think it is, Dr. Scofield, Dr. Gray and others, that I have read on that subject, then, missionary work is all the more urgent—for the Church hasn't much time left to preach the Gospel to every creature—besides, it may hasten the second coming, for He said the end would come when the Gospel has been preached to all nations."

Mrs. Beecham: "I will go with you to that meeting, Mrs. Farris, and I want to join the Missionary Society and learn more of this work, and when I have learned, I hope to be able to tell others."

Mrs. Farris: "I intended when I came home to go right into the Missionary Society, but somehow I never got started—old habits are hard to break, but I will join now and I am going to Montreat next

summer and learn what our own Church is doing in the mission field."

Mrs. McRea: "I am so happy to hear you say that. I hope you all will come to the meeting. It is next Monday at three o'clock at the church."

Mrs. Hunt: "I will go, of course, since Dr. Brown wishes it; as for the Missionary Society—I don't know yet—perhaps, after awhile when I know more what is required of us."

Mrs. Kay: "I don't know what I want to do. I'm all confused. There's so much to think about."

Mrs. McRea (looking at her watch and rising): "And now I must go—I have taken entirely too much of your time. I intended to stay only a few minutes."

Mrs. Beecham: "You haven't stayed a minute too long, dear Mrs. McRea. We have all enjoyed your conversation—and we needed it to start us to thinking."

Mrs. Farris: "I must go too, but the time has been well spent, and I am sure we shall all profit by it." (All rise.)

Mrs. Hunt: "I had better go now, too. Good-bye, Mrs. Beecham, perhaps I shall go with you to the meeting."

Mrs. Beecham: "I hope Mrs. Kay will go with me, too—anyway I shall see you all Sunday morning. Good-bye, Mrs. McRea—come to see me again."

Mrs. McRea: "I certainly shall. It has given me pleasure to have this little talk with you."

Mrs. Kay: "O, Eleanor, I'm not going to buy that dress after all—I don't believe I really need it—anyway I can get along without it. Good-bye."

## OUR REPROACH---THE SCORN OF JOB

*Marjorie McL. Gillon.*

Oh, Father above, by Thy infinite love  
Help us cast off this burden of scorn.  
Merited? Yes, like Cain's brand by us worn,  
We have eaten our morsel alone!  
From the sloth and unfaith past failures record  
Let us rise to achievement worthy, our Lord,  
No more let us merely be servants, so-called,  
By selfishness, ease and the world so enthralled  
That we can eat our morsel alone!

Give us in these days of the "wide-open door,"  
Burning zeal, faith and love that on prayer wings shall soar  
To Thy very presence, blest Saviour and King,  
And answered petitions from the hither bring.  
May Thy people give, not in niggardly measure,  
But of self, service, gold, a rich heaped-up treasure,  
So for every need men and means be supplied.  
Then never again shall the Church, Christ's dear bride,  
Be shamed by the stigma, scornfully thrown,  
"She has eaten her morsel alone!"

The writer of this was ill in the hospital. She read the "Scorn of Job" in the April Survey. It gripped her. She first memorized that, and then, still held by it, wrote this "postscript," as she called the above.

# AMMUNITION

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# HOME MISSIONS

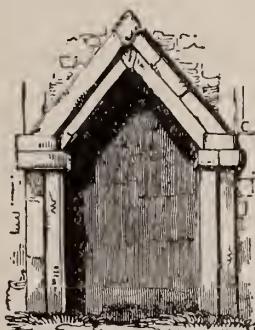
REV. S. L. MORRIS, D. D.,  
EDITOR.

HURT BUILDING, ATLANTA, GA.

MISS ELEANORA A. BERRY,  
LITERARY EDITOR.

Our September Topic:

Evangelism --City Missions.



## THE CITY—A FORCE FOR GOOD OR EVIL.

A N effort is being made to secure a new city charter for the city of Atlanta, the home of the Executive Committee of Home Missions. Experts in city government from all over the country have been invited to address the Chamber of Commerce and the citizens of Atlanta, and the advantages and disadvantages of the various forms of government have been carefully discussed. Several speakers have quoted Ambassador Bryce, whose book on our American Democracy is said by careful students to be the best analysis of our government. In this book he makes the statement that the weakest spot in American Democracy is the city and the city government. Each speaker then added the very self-evident axiom that with the population of America becoming so rapidly urban, American Democracy must stand or fall with the city. The recent discoveries about Bolshevik and Anarchist centers in our cities have merely added new force to these statements. Truly America must look to her cities.

What is true of our national government is also true of the church. Unless she gains the city, she loses America. Our cities have rapidly increased in population during the past ten years, and in many instances the churches are not keeping

pace with the increase in population, but unless American cities can be won and held for Christ, Christianity in America as a factor in American life, will fail. Some appalling statements are made as to conditions in our cities—that New York, for instance, has many thousand fewer Protestant church members than fifteen years ago; that of the 60,000 Negroes in Jacksonville, only 5,000 are members of any church—a statement made by Negro leaders in that city. And worst of all, a statement made by a Home Mission Superintendent, which, however, we have not been able to verify, that San Francisco has fewer American Protestants in her churches than she has Japanese and Chinese Protestant members.

Realizing that the churches were not the force in municipal life that they should be, an interesting effort is being made in Atlanta to remedy this condition. The following account is by Miss Emma Roberts, written after an interview with one of the officers of the organization.

With the individual church preaching a strongly evangelistic message and striving to make itself a force for winning souls, and with all the churches together exerting a strong influence in all civic and social matters, this would seem to be

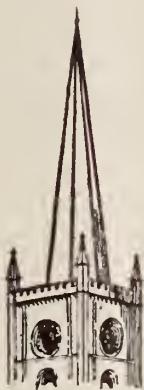


a plan which other cities might follow, changing it to fit local conditions.

"Some time ago at a conference, the head of the social work of the great clothing house of Hart, Schaffner & Marx said that this firm, which has the good of its working people at heart, had tried one thing after another, and that the conclusion reached by this great Jewish firm was that if the churches could not find some solution of the many civic and social problems now before the world and the commercial centers, nothing could. In one city of the South, at least, the Protestant Churches are trying to do this by working together as a whole.

"In Atlanta there is now an organization known as the Christian Council. This

"At present the work undertaken is done under five commissions or committees—Religious Work, Racial Relationship, Industrial and Economic, Civic, and Women's Work. These general committees hold meetings once a week and joint meetings once a month, when they report to the Christian Council. It may be of interest to know that at the first meeting of the Council after its organization there were seven women sent as members, six of them being Presbyterians and one a Methodist. Now after a few months there are enough women members from the various churches to form the Commission on Women's Work with a Presbyterian woman as the chairman. Fifty-six congregations have already appointed



#### THE CHURCH IN THE CITY.

Its doors stand open to the busy street,  
Within—are silence and soft solitude;  
Without—the tread of countless passing feet,  
A careless people, old with unbelief,  
Incredulous of creeds and simple faith  
Pass by impatiently; and only Grief  
Stands hesitant before the open door,  
Old, world-old Grief, too tired for new  
creeds,  
Seeking the simple faith it knew before.  
—Anne Bunner, in *Scribner's Magazine*.



is the growth of several years' trial of working under different names, beginning with the Evangelical Ministers' Association. To-day the Christian Council consists of all members of the Evangelical Ministers' Association with two lay members from each constituent congregation, who must be appointed in regular form by the congregation—one of these lay members may be a woman—the General Secretaries of the Y. M. C. A. and Y. W. C. A., three members from the Salvation Army and members from any organization doing like work. These lay members are called Councillors.

their Councillors, and others will do so soon, so that it is practically the Protestant forces of the city that are taking this lead.

The work of the Commissions on Racial Relationship and on Women's Work can easily be told from their names. The Commission on Industrial and Economic conditions of course has much to do with the business world. That on Religious Work does not interfere with the churches in any way, but helps them to help each other in their work, to see that the services held in public institutions are of the proper character, etc., and it will also

back any great evangelistic movement. The Commission on Civic Betterment is studying the question of better housing, parks, Sunday recreations, and subjects of that kind.

As the Council was fully organized only a few months ago some of these commissions are now just getting through with their first surveys of the needs in this city, but the two commissions on Racial Relationship and on Women's Work are already having result on the life of the city, so something definite can be told of their work.

The Commission on Racial Relationship called a conference of the leading Negro ministers and laymen and proposed that they organize a similar committee among their people. This they did at once and the committees of the two races are working together splendidly, with the result that rumors of a race riot have been investigated and quieted; a Junior High School has been secured for Negro pupils; a tract of land has been bought and presented to the city to be developed into a park for the Negroes; better facilities for the colored passengers at the Terminal Station have been arranged for—this most cordially granted by the authorities, upon request—and through the efforts of this commission the Negro teachers have had their salaries increased by the Board of Education. This commission is pledged to assist in every possible way both by influence and work whatever may be for the good of the Negroes in the community. We cannot here say what they hope to accomplish, the list is too long. We have told simply what has been accomplished in less than six months.

The Commission on Women's Work is

now working along three lines, as it was thought best not to take up too many lines of work at first. These three are, delinquent girls, both white and colored, Saturday closing of stores, factories and other places of business where women and girls are working, and the minimum wage. Two surveys have been made of the entire city with the result that some very unexpected things have been found in very unexpected places. These surveys will soon be reported to the Council as a whole, when some results may be expected. As it is now, the women who are working in uncomfortable places and under poor wage conditions already know that the Christian women of the city are trying to have things bettered for them, and naturally they are beginning to look to the churches in a way they have had little reason to do in past times.

All this does not mean that every congregation is working along all these lines, for these Councillors are without power to commit their congregation to any program, but the information gathered and the recommendations are carried through the Councillors to their congregations for such action as they may deem wise. So that these congregations are much better informed as to the needs of the people than they have ever been before.

The results have already been such that other cities are sending to Atlanta to look into the workings of what outsiders are beginning to call the "Atlanta Plan." It really means that the Christian forces of the city are working the thing we are all taught in Prov. 21:3: "To do righteousness and justice is more acceptable to Jehovah than sacrifice."

## GO FORWARD.

"Is this the time, O Church of Christ, to sound  
Retreat? To arm with weapons cheap and  
blunt  
The men and women who have borne the  
brunt  
Of Truth's fierce strife and nobly held their  
ground?"

"Is this the time to halt, when all around  
Horizons lift, new destinies confront?  
Stern duties wait our Nation, never wont

To play the laggard, when God's will was  
found.

"No! Rather strengthen stakes and lengthen  
cords.  
Enlarge thy plans and gifts, O thou elect,  
And to thy kingdom come for such a time.  
The earth with all its fulness is the Lord's,  
Great things attempt for him, great things  
expect!  
Whose love imperial is, whose power sub-  
lime!"

## LET'S ACHIEVE OUR EVANGELISTIC GOAL.

REV. R. F. KIRKPATRICK.

THE present year ought to be the year of greatest evangelistic activity in the history of our Church. The Assembly's Committee on Stewardship and Beneficence has designated as the Church's Evangelistic Goal for this period the addition of at least 50,000 members on profession of faith by April 1, 1921, which means an increase during the twelve months of approximately 15 per cent. on profession of faith, the greatest increase the Church has ever made in the past, in a single year.

The Department of Evangelism of the Executive Committee of Home Missions, to which has been assigned the leadership of this great evangelistic effort, has organized a splendid staff of evangelists for the assistance of our ministers who may desire outside help in revival meetings. For convenience these have been arranged on the following basis in order to meet the varying needs of the churches:

1. General Evangelists, who labor under the direction of the department, but make their own engagements and rely for their support upon the voluntary offerings taken in connection with their meetings. At present there are four of these evangelists in the service of the Church, all of whom are doing most excellent work. They are Rev. J. Ernest Thacker, D. D., Rev. Trigg A. M. Thomas, D. D., Rev. Frank E. Fincher, D. D., and Rev. Geo. W. Belk, D. D.

2. Regional Evangelists, who work within a given territory composed ordinarily of two of our Synods, and whose salaries are paid by the committee. The services of these evangelists are available for any church that will pay their traveling expenses from the last place of meeting, provide entertainment for them, and take a free-will offering for the Assembly's Evangelistic work at some time during the meeting. At present we have three such evangelists: Rev. R. A. Brown, who has been assigned to the district of Arkansas and Oklahoma; Rev. R. M.

Hall, D. D., who has been assigned to the district of Texas; and Rev. J. McD. Lacy, whose territory has not yet been definitely fixed.

3. Volunteer Evangelists, recruited from pastors in our various Synods, who have had successful experience in this sort of work and who agree to hold one or more meetings each year under the direction of the committee. More than ninety of our pastors have been enlisted in this capacity, and with this splendid corps of workers the department feels that it is in a position to offer to assist any church, however limited may be its resources, in securing the services of a suitable minister to hold an evangelistic meeting, if it so desires.

It is the earnest hope of the Department of Evangelism that every pastor and session in the bounds of our General Assembly will plan for some sort of definite effort to meet its immediate evangelistic responsibility; that each congregation will seek to ascertain the persons, by name, who are in any sort of contact with it, and then project a definite effort to reach these.

In addition to this, it is suggested that in our larger centers where there is more than one Presbyterian church, the various churches arrange for a vigorous simultaneous campaign at some time during the year, that they may gain the inspiration and impulse of a united effort. The Department of Evangelism asks the Evangelistic Committees of Presbyteries, or in the absence of such a committee, the Home Mission Committees, to plan, if possible, for a simultaneous evangelistic campaign throughout their entire bounds, assuring these committees of the readiness of the department to co-operate with them in arranging for such outside help as may be needed.

We call upon the entire Church to engage in united, unceasing prayer for God's blessing upon this campaign, and especially would we ask that the Prayer Bands

of the Woman's Auxiliary include this great evangelistic effort in their intercessions, praying that the whole Church may be seized with a mighty passion for soul-winning, and particularly that there may be a gracious ingathering of the unsaved in their own congregations.

No thoughtful person can fail to be impressed with the extraordinary character of the times in which we are living. The unrest, the discontent, the friction, and the uncertainty that are so evident upon every hand challenge serious consideration. We are living in a bewildered world, and it is profoundly impressive that under such conditions men are looking to the church for leadership.

The Editor of the *Manufacturers' Record* declares: "The spirit of unrest is abroad, not only in America but in other lands, and men everywhere are coming to realize that there is no final solution of the problems which we face except through the acceptance of the Gospel of Christ. . . . . Heretofore men have largely thought of the salvation of the individual soul as relating specifically to the saving in this life and the life to come

of the individual from the power of sin. But to-day men must think in broader terms. They must recognize that through the salvation of individual men, extended on to other men, and still on to others, is to be found the only possible way in which there can be created a broad spirit of Christianity which will blot out the inharmonies that have existed, which will bring peace where there has been hatred and which will reach men, employers and employees, statesmen and politicians, the farm hand and the factory hand, and make them understand that there is one God over all."

In the same strain, the commercial correspondent of the *New York Evening Post* recently cabled his paper from London that hope for the cure of the present unrest and discontent in the industrial world seems to lie in a genuine revival of religion. Surely the Church is ready to accept this stirring challenge and to throw herself into an intensive effort to carry a great Church-wide Campaign of Evangelism through to a worthy success.

*Atlanta, Ga.*

## ATTAINING OUR GOAL.

REV. RICHARD T. GILLESPIE.

HERE is no more important item in our Progressive Program than "Evangelism." To win fifty thousand for Christ in a year is a challenge which should stir the heart of our Church, and call forth our best effort. This is not an easy goal, but with every heart set on it, we can easily reach it.

If we can secure the co-operation of the Presbyteries and through them arrange for a meeting in every church, the results will surprise us. Of course there are not enough evangelists to do this, but many of our pastors have splendid gifts

for evangelistic work. No pastor feels like taking the initiative in offering his services to the churches. Therefore, if we are to have the services of these men for evangelistic work, it must be secured through the activities of our Presbyterial and other evangelistic agencies. Every pastor should be willing to hold at least two meetings a year, and all our sessions should be made to feel that this is a legitimate service which the church and pastor owe to the Church at large. Only in this way can the whole field be covered.

*Lexington, Ky.*

## EVANGELISM IN THE SUNDAY SCHOOL.

REV. S. M. GLASGOW.

“**I**F the world is ever to be won, it must be won one by one,” some one has strikingly said. The personal touch is perhaps at its best and is longer sustained, between the Sunday-school teacher and his scholar, than in any other normal life’s relation, except those existing in the home. Accordingly, many God-guided leaders have sought to use this peculiarly strong and fruitful relationship as an evangelistic agency.

The vital features about the soul situation in the Sunday school is that the school has the soul at its most open period, that the subject of personal salvation is normal and inevitable in the Sunday-school’s course of study, and that a feeling of confidence exists between the scholar and the teacher which is fraught with large issues, if merited by the teacher and wisely used by him. Since the most fruitful field for soul-winning is indisputably among the young, therefore it seems clear that the Sunday school should be made to give a good account of its great possibilities.

The plan as set up embraces the following simple methods: A definite date and a definite goal are set; for months prior to the date, the matter of winning the souls of the scholars in the various classes is constantly projected by the superintendent. Conferences are had with the individual teachers and with the whole teaching force, for the purpose of inspiration and consecration for the task. Each teacher is asked to pray definitely for and speak definitely with each unsaved individual in his class. For some weeks prior to the ingathering period, the pastor meets such children of the Sunday school as have expressed a definite desire to talk with him about what it is to be a Christian and why we should join

the Church. In these conferences the plan of salvation is made very plain and simple to these child minds. The conferences continue until every child is sure that he understands what it is to be a Christian and why he should be such, and what the Church-membership involves. As the children go from the conferences, the pastor urges them to talk with their parents, and if they feel in their hearts that they ought to come and accept Christ as their Saviour, and their parents approve, that they then shall come and meet with the Session for examination.

By this simple method, wisely guarded against mob-movement, many young lives that are ripe for the Kingdom can be quietly and effectively brought into a permanent relation with Jesus Christ as their Saviour. The pastor has the splendid co-operation of the Sunday-school teachers, whose interest is keen in the profession on the part of the scholars, in helping him to conserve the results thus gained and to build up and train in the faith those who thus make profession. With the parent interested and sympathetic, the Sunday-school teacher in weekly touch, the elder and deacon discharging their official oversight and encouragement, the pastor has a splendid corps of co-workers in seeking to guide these young Christian lives and to conserve them for the Kingdom.

A striking by-product of such an effort is a revitalized interest on the part of a careless parent whose child is eager to take the step into the Christian life.

This simple method resulted in an ingathering of between sixty and seventy souls into our church at the Easter Communion.

*Knoxville, Tenn.*



Summer school at Ensley, Ala. Standing, Mr. Ceravolo at right end, Mrs. Ceravolo at left side of door, Miss Haskin, and Miss Averyt (with hat on).

### CHEERING NEWS FROM ENSLEY.

After more than two years without a pastor at Ensley Italian Mission, it is encouraging to be able to report that Rev. S. G. Ceravolo is now on the field, and doing an aggressive work. As Miss Haskin is also stationed at this place, we have two workers who are able to speak the language and render effective service.

In a communication giving some items for use in THE MISSIONARY SURVEY, Mr. Ceravolo speaks of the five thousand Italians at Ensley, and the difficulty of reaching them because, being Roman Catholic, they think they are Christians. However, that he is able to get a hearing is evidenced by the fact that at his first service there were 17 present; at the second, 87, and at the third, 127. He says that of course this is only a start, but that it is his belief that "the time is here now when the Lord will open the 'DOOR' for the Italians to hear His word in this field."

At the summer school taught by Miss Haskin and Mr. Ceravolo there has been an attendance of from sixty to seventy, and he has also conducted a night school.

The great handicap now is the lack of a chapel. The old building which has been in use is in great dis-repair, and the preaching services must be held in the kindergarten room. Some months ago the Executive Committee made a generous appropriation for repairing or replacing the present building, but it developed that the city authorities will not issue permits for other than fireproof buildings, and the present high cost of building materials makes the funds available from the committee's treasury very inadequate for the requirements.

An effort is now being made to raise additional funds in Birmingham and Mr. Ceravolo states that he feels sure some money can be obtained from the Italians themselves, stating that one man had said he was ready to give \$25.00 towards an Italian Church.

To a Foreigner and a Catholic, accustomed to the beautiful cathedrals and chapels of that church, it belittles his God to worship Him in an old ramshackle building, and Protestant Missions must take this fact into consideration in seeking to reach these new-comers to our land.

## OUR LATEST "CITY MISSION."

**T**HE announcement of the actual inauguration of a work among the Jews will bring a real joy to the many people in the Southern Presbyterian Church, most of them among the women in the Auxiliaries, who for years have been begging the Home Mission Committee to undertake this branch of missionary effort. Several years ago an effort was made to raise funds, but because there was then nothing definite to say about when and where the work would be opened, very little money was received. Now that the work is actually going on, we feel sure that these many friends are going to see that the support being given

to this work by the Home Mission Committee will not mean that the appropriation to some other work must be cut.

Dr. W. J. McMillan, who has sent the following article, is pastor of the Maryland Avenue Presbyterian church of Baltimore, and the representative of the Home Mission Committee on the Board of Directors of the Mission.

The fact that the mission is a joint one supported by the two largest branches of the Presbyterian Church in America is welcome news to all those who believe that Christian co-operation is possible among denominations.

**Emmanuel Neighborhood House, Baltimore, Md.**

REV. W. J.

McMILLAN.

There have been numerous missions to the Jews conducted at various times in several cities, but few of these have been eminently successful. One difficulty has been that God's people have been too ready to assume that the barrier of Jewish prejudice against the gospel of Christ is impossible of removal. Another difficulty has been that the workers in this field have been forced to spend much of their time moving among the churches in quest of funds for the support of the work. And it might be added that this field of endeavor has claimed numerous impostors, who, while representing no tangible enterprise, have imposed upon the churches from which they have solicited funds.

For several years overtures have been going up to the General Assembly, asking that some definite work be undertaken by us for the evangelization of the Jews. Aside from the assumption of a sympathetic attitude toward the work contemplated, and some assistance rendered here and there to certain Hebrew "evangelists" and sporadic movements, nothing of a permanent character has been undertaken by the Church.

However, I am glad to be able to inform the membership of the Southern Presbyterian Church that the Executive

Committee of Home Missions has completed an arrangement with the Board of Home Missions of the Northern Presbyterian Church for the joint maintenance and support of a mission to the Jews in the city of Baltimore.

A suitable building has been leased, located right in the center of a vast popula-



Rev. Paul L. Berman.

tion of Jews, and the mission is firmly established. By reason of the joint support of the mission by the two Churches the missionary in charge will be able to give all of his time to the work of evangelization, and will not be called upon to expend his energies upon financial problems.

The Emmanuel Neighborhood House is not only admirably located, but the building is ample for all practical purposes. It is a three-story brick building, and the mission occupies the whole of two floors. Besides the chapel there are various halls and class rooms.

The missionary in charge of the work is the Rev. Paul L. Berman, a native of Palestine. He has been in the United States since 1915, having previously done missionary work in Canada. Mr. Berman is a man of liberal education, is possessed of a pleasing personality, sound judgment, and enjoys the confidence of the local ministers of all denominations.

Associated in this work with Mr. Berman is Miss Adams, deaconess, and Miss Foard. The former was born and educated in New York. She also took a course of training in the Presbyterian Training School of this city. Miss Foard is a native of Maryland and is a graduate of the Maryland State Normal School. Both of these ladies are strong Christians and their labors in connection with this work are always abounding. There are a number of other workers who voluntarily give much time and effort to the mission.



WORK OF THE BIBLE AND INDUSTRIAL SCHOOL.

The approach to the Jews has to be largely made through the children of the family. And the approach to the children is made through various forms of activity connected with the mission. These activities are not an end within themselves, though most commendable, but are employed to bring about personal touch with the children and their homes so as to pave the way for the entrance of the gospel.

Among the several organizations I might mention the following:

1. There is the League of Good Citizenship, which meets on Tuesday afternoons. At a recent meeting they had an address on cleanliness, by a nurse; an address on good order, by a policeman; and an address on love, by a minister.

2. The Boys' Club meets on Tuesday evenings, and at this time has a membership of twenty-four. All meetings are opened with prayer and Scripture reading.

3. The Girls' Club, known as the Key Club, is for girls over twelve and is conducted in about the same manner as that for boys.

4. The Bible and Industrial School, which meets on Thursday afternoons, seeks to direct the activities of the children into useful manual training. Every meeting here is opened with prayer, the Bible is read and passages committed, songs are sung, and the plan of salvation is clearly taught. The work in this department has been most creditable and encouraging.

5. The Daily Vacation Bible School is being successfully carried forward this summer, and the enrollment has reached nearly one hundred and fifty children.

6. On Wednesday afternoon there is a meeting for Jewish mothers. Such songs as "God Will Take Care of You" are sung, assistance is given in cutting and making garments for children. These meetings are always closed with devotional exercises and a Bible talk by one of the teachers.

7. In addition to the above activities it is proposed to establish what will be known as "Community Night," when pictures will be shown and an occasional

service will be held for Jews only and in their own tongue.

Of course there is the Sunday school, which meets at 3 o'clock every Sunday afternoon, and in which much attention is given to the singing of Gospel Hymns, the memorizing of Scripture passages, and the teaching of the lesson of the day. The average attendance is about fifty children, and the teachers are volunteers from some of the local churches.

Through the several activities of the mission the children are led almost unconsciously into the sessions of the Sunday school, where they are taught more fully of Christ.

This article would not be complete without the mention of the one thing that is greatly stressed, and the importance of which cannot be overlooked, the preaching of the missionary in the open-air meetings. These meetings are held in the street, at the corner of a little park, two blocks from the mission house, on Tuesday, Thursday and Friday evenings.

The writer was present at one of these meetings recently, and estimated the crowd that heard Mr. Berman's sermon at two hundred, of whom more than one-half were Jews.

The open-air service begins with the singing of a number of Gospel Hymns by volunteer singers from some local congregation. The singing is usually led by a cornetist. The people assemble in large numbers. The sermon is preached in



A Class at the Bible and Industrial School.

Yiddish, and the people listen with breathless interest. At the close of the sermon an invitation is extended to those who may be interested to visit the mission house for an interview with Mr. Berman, for literature, or for New Testaments in Yiddish. The responses have been encouraging.

Certainly the desire of every Christian should be the same as that of Paul when he wrote: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." And this desire should be voiced at the throne of God's grace and followed by our gifts for the evangelization of His ancient people.

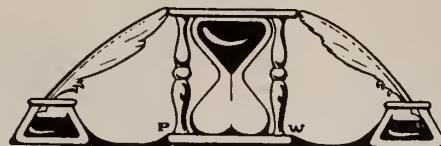
All offerings for the support of this mission should be sent to Mr. A. N. Sharp, Treasurer, 1522 Hurt Building, Atlanta, Ga.

*Baltimore, Md.*

### THE LIMIT OF EDDYISM.

A Red Cross solicitor in Duluth reports having been very curtly turned down by a Christian Scientist on whom he called desiring a subscription for succour of the wounded on European battlefields. The outspoken answer was: "I don't give to anything like that; it's against my principles." . . . The average Christian Scientist seldom takes the risk of opposing anything that has such a swing of popular approval as the Red Cross. Nevertheless, the incident from Duluth is as significant as it is interesting, for the lady in question was simply a Scientist strong and daring enough to carry her doctrine to its consistent conclusion.

A cognate matter suggests questioning. Just as Christian Science says there is no suffering, so it says there is no sin. For identical reasons therefore it is trying to forget sin exactly as it forgets suffering. And just as Christian Science at the climax of its perfection shuts up its heart of mercies because of pain, so it must look and seal its conscience because it cannot afford to admit the reality of wickedness. Christian Scientists in the present generation may be largely defended by inherited morality, but if they teach their children their doctrines faithfully, what will defend the morals of the next generations?—*The Continent.*



## THE INDUSTRIAL JEW.

As representing nearly forty Home Mission Boards of America the Home Missions Council in this year of moral stress, economic change and social reconstruction is carrying out a program of co-operation in the strained racial relationships existing between the colored and white people of this country and between the native Americans and the recently arrived or industrially advancing Jews. The total Jewish population of the country is almost four millions. In the garment-making areas of our great cities, in stores, brokerage houses, and marts of trade one emphatically realizes the part which the Jew is playing in our economic life. He still is the Jew, though largely without allegiance to the synagogue or loyalty to the religion of his fathers. Still less is he affected by Christianity. Of all the million and a half in greater New York there are no more than 2,000 Christians. Through its Committee on Plans and Policies for Hebrews the Home Missions Council is seeking for the various denominations doing work among Jews to formulate a literature, to outline a program and to develop a method that shall more earnestly and broadly meet the spiritual demands of the Sons of Israel.—*Home Mission Council.*

## WHAT THE JEWS NEED.

Rev. H. L. Hellyer, a Hebrew Christian, superintendent of Jewish Evangelization under the Northern Presbyterian Home Mission Board, recently declared

that nothing is more needed in work among the Jews of America than an intelligent presentation of the love of Christ. Since landing in America the Jews have seen and experienced a Christianity different from that which they used to see in such countries as Russia, Galicia and Roumania. Thousands of them are prepared to re-examine the claims of Jesus' Messiahship, and his lordship over the lives of men. What is needed is to enlighten the Jew upon the *contents* of the Gospel message. At least ninety-eight per cent. of the Jews in America have never looked into a New Testament. They have no idea what the Gospel teaches. The New Testament is never found in their homes, is forbidden in their synagogues and schools, and is condemned as a book utterly unworthy to be read or studied as a means of moral uplift.—*Missionary Review of the World.*

Where is there a bigger work for a man to do than the work of the true home missionary to-day? Home missions furnish the key of the redemption of the world. Upon home missions depend the redemption of America. It is not conceit to say that the evangelization of the world depends more upon America than upon any other human factor. If the home missionary fails, America will not be Christianized; if America is not Christianized the world will not be evangelized. From the standpoint, therefore, of the needs of the entire world, as well as from the standpoint of the eternal interests of individual souls, the work of the home missionary justifies enthusiasm.—*Exchange.*



## THE WORLD'S GREAT HEART IS ACHING.

"The great world's heart is aching,  
Aching in the night,  
And God alone can heal it,  
And God alone give light;  
And the ones to bear the message  
And to speak the living word,  
Are you and I, my brothers,  
And the millions that have heard.



An Eastern Town where there are no Churches. Baggaley, Pa., showing the homes of coke workers. This village has a playground for the children and the houses are homelike and comfortable, but there are no Protestant churches.

"We grovel among trifles,  
And our spirits fret and toss,  
While above us burns the vision  
Of the Christ upon the Cross;  
And the blood of God is streaming,  
From his broken hands and side,  
And the voice of God is pleading:  
'Tell thy brother I have died.'"

## JOYFUL NEWS TO FRIENDS OF HOME MISSIONS.

MOST friends of missions, in its broadest meaning, have always regretted the fact that the Student Volunteer Movement confined its scope to Foreign Missions. This has resulted in a seeming disparagement of the need of Home Missions, and those who have volunteered for Home Mission service have been made to feel, frequently, that in the opinion of members of the movement, they were seeking the easy place. That this was far from the intention of the volunteers did not do away with the feel-

ing on the part of Home Missionaries and Home Mission Volunteers. Therefore the following announcement is one that gladdens the heart of all.

STUDENT VOLUNTEER MOVEMENT  
BROADENS.

The new recognition of the necessity of a thoroughly trained force of Home Missionaries is given emphasis in the action taken by the Student Volunteer Movement for Foreign Missions, which includes in its future work the call for service in

the Home Mission field. This will be done in co-operation with the Home Missions Council and the Home Mission Boards. Among the ways in which the Student Volunteer Movement will render service in this new field are the following:

By (1) listing all needs and calls from the Home Mission Boards in the same bulletin with similar calls from the Foreign Mission Boards; (2) including in the Directory of Church Agencies with which the Christian students have dealings, the Candidate Secretaries of the Home Boards as well as the Foreign Boards; (3) co-operating with the agents of the Home Boards by giving them suggestions as to methods for finding candidates qualified to fill positions in home mission work; (4) promoting the study of the home mission courses provided by the Home Boards in the same general manner in which the movement has pro-

moted the study of foreign mission courses; (5) recommending through the Christian organizations of the colleges that in the series of missionary meetings, lectures and topics of discussion clubs, home missions be given their proper place, and (6) helping the agents of the Home Mission Board to route Traveling Candidate Secretaries whom the Home Mission Boards may desire to set apart for sounding out in colleges and seminaries the claims of home missions.

The Committee on Recruiting the Home Mission Force of the Home Missions Council of which Dr. Charles E. Burton is chairman, put the plan for co-operation in operation in May, Rev. Wm. S. Beard, secretary of Promotion of the Congregational Home Missionary Society, being loaned by that Society to serve temporarily as Secretary, during the period of initiation, for the purpose of working out details for the future.

### NOW IS THE TIME.

To begin to think and plan for the Home Mission Study Class. Order your books and helps, select your leader, and make all your plans to get the class well under way, closing with some special exercise during Home Mission Week.

#### “WHAT BOOK SHALL WE USE?” FOR THE AUXILIARIES.

“*The Church and the Community*,” by Diffendorfer, is the interdenominational book recommended for use by the Auxiliaries. It is a discussion of the place the Church should hold in the community, as leader in all religious, social and economic conditions. In the Foreword the writer explains that “the fact that little or no mention is made of worship, religious education and personal evangelism does not imply that the author holds them in proportionate significance. These functions of the Church’s ministry are of prime importance. \* \* \* The Church has proved so worthily its power to cultivate its membership as a field for moral

and spiritual growth that it gives confidence and hope that it will be aroused speedily to an appreciation not only of its latent power as a social force, but also of the right and duty of leadership in community affairs. How else can morals and religion come to dominate our modern complex social life.” To give a fair estimate of the book this statement must be kept firmly in mind.

As its name implies, the book deals wholly with the community and the obligation upon the Church to become a force in the community life, in economic conditions, co-operation, and homes and housing. It instances some complex community situations and the need for community leadership.

Probably none will deny that had the local church served its community in the same way that the well equipped Foreign Mission station and Home Mission station serve the community in which they are located, conditions in America would be far different from what they are. But even taking into account the statement in the



Class Studying "Christianizing Christendom" at North Carolina Young People's Conference at Flora MacDonald College, in June.

Foreword, and realizing that churches need to recognize their social duty, it would seem that the book would be stronger had the evangelistic note been sounded more frequently. With Federations of Labor, Prime Ministers of Great Britain, and leading thinkers in the business world, such as Edmunds and Babson, sounding the imperative spiritual need, the Church needs to emphasize it anew.

The book is one which will provoke much useful discussion and in the hands of a good leader will prove most interesting. No church or society can study it without getting a real vision of the need for the church to touch life in its community at every point.

A Denominational Leader's Help has been prepared by Miss Emma Roberts, showing how Home Missions is serving the community in many ways. The price of this is 10 cents. In addition to it two supplements are published by the Joint Committee, one intended for program meetings and reading circles, 15 cents, the other intended for intensive study classes and lecture courses, 15 cents. There is also a Devotional supplement, giving an appropriate study for use with each chapter, 15 cents.

#### FOR AUXILIARIES AND YOUNG PEOPLE'S GROUPS.

*"Serving the Neighborhood,"* by Felton, is primarily the Young People's book, but will probably be used by many Auxiliaries who desire a simpler, more practical book than "The Church and the Community." Its contents are just what the name implies. The very first statement of the preface is that "Every Church is serving its neighborhood." Through the book are given instances of churches serving their neighborhood, the picture perhaps made stronger by giving first a case where a church failed to render the most complete service.

This would make a splendid book for a reading circle. It is made up of incidents—humorous, pathetic, sad, glad, which inspire and stir to condemnation or emulation. Practical to a degree, it is decidedly the most useful Home Mission book which has been offered our young people for some years, from the Joint Committee, and will make a splendid study for Christian Endeavor Societies, and Organized Classes of the Young People's Department. Leader's Supplement,

ready September 15th, price 15 cents. Miss Robert's Supplement will also be helpful.

Of course all Auxiliaries which did not use "*Christianizing Christendom*" last year will choose it for their text-book this year. The popularity of this book as the Home Mission text-book at summer conferences for Young People shows that its stirring challenge is as able to thrill and enlist the younger generation as the women in the Auxiliaries and the men in the Brotherhoods, who studied it with such eager interest last winter. It remains the very best book yet published dealing with American Christianity and its problems of the day.

#### FOR THE JUNIORS.

The Junior book, "*Mr. Friend-o'-Man*," is by Dr. Jay S. Stocking, of the Presbyterian Home Mission Board, U. S. A. He has written many stories for children, and the two characters in this book, Mr. Wise-and-Wonder-Man and Query Queer, are old friends to the children of his Church.

Mr. Wise-and-Wonder-Man tells Query Queer of The City of Is-to-Be, where Mr. Friend-o'-Man lives. It used to be the City of As-It-Is, until he came from the Distant Land and made it over. The story is of course allegorical, but the allegory does not need too much interpreting to bring the lesson home, and it teaches the need of real Christian friendliness and brotherhood.

To the trained teacher, there is a technical defect which is rather hard to overcome. Modern pedagogy demands that Junior literature shall deal with children. It would be easier to teach the book if the children instead of Mr. Friend-o'-Man had helped to bring about the change in the city. However, to any one who is not a trained worker, and most of the leaders of Junior Bands are not, this does not seem an insurmountable obstacle, and we feel that this will prove an interesting Junior book.

The material to go with the book sounds fascinating. The Leader's Manual is by Miss Cornelia Bedell, one of the foremost Junior writers of the day, price 15 cents; then there is a picture sheet, "Children of the City," price 15 cents; a model city cut-out, to be colored, price 60c.; picture stories, "Children of the Community," for the primary age children, and six welfare pictures,  $9\frac{1}{2} \times 12\frac{1}{2}$  inches, each with a story suitable for telling, price 35 cents.

Order "The Church and the Community," 50 cents and 75 cents; "Serving the Neighborhood," 50 cents and 75 cents; "Christianizing Christendom," 40 cents and 60 cents; "Mr. Friend-o'-Man," 40 cents and 65 cents, and all Leader's Supplements from The Presbyterian Committee of Publication, Box 1176, Richmond, Va., or Literature Department, 1522 Hurt Building, Atlanta, Ga. The picture stories and other supplies to go with the Junior book may be obtained from the latter address.



## OUR SPICE BOX.

Five thousand church members out of a population of 60,000. Who and where?

What will reach employers and employees, statesmen and politicians, farm hand and factory hand, and make them understand there is one God over all? Was it a preacher who said it?

A striking by-product of Sunday-school evangelism is what?

What is our Church's Evangelistic Goal and who set it?

If attendance continues to increase in the same ratio, what sort of a building *will* we need at \_\_\_\_\_?

We've been a long time achieving our desire, but it seems highly satisfactory. What is it?

Two thousand Christians out of a million and a half. Who and where?

Home missions is gradually coming into its own. Give one proof.

## SENIOR HOME MISSION PROGRAM FOR SEPTEMBER, 1920.

Prepared by MISS ELEANORA ANDREWS BERRY.

## BUILDING THE CITY "NOT MADE WITH HANDS."

1. Hymn—"Where Cross the Crowded Ways of Life."
2. Prayer—For the American city, that they may be strongholds of righteousness and Christian faith, exerting a world-wide influence.
3. The Charter of City Missions—Matt. 9:35-38; 10:5-15.
4. Reading—Go Forward.
5. Two Ways of Building:
  - (a) "The Foolishness of Preaching"—Our Force,  
Our Goal,  
One Method.
  - (b) "Christian Neighborliness"—At Ensley,  
Baltimore,  
Atlanta.
6. Roll call.
7. Transaction of business.
8. Hymn—"Sing We of the Golden City."
9. Prayer—For the blessing of the King upon the work of our Evangelists, and upon all our city missions, particularly upon the newly inaugurated work among the Jewish people in Baltimore.

## NOTES:

Hymns are from Hymns of Home Missions and Patriotism, 11 cents. All material found in this issue.

6. Respond by an item showing the need of evangelistic work in America, or of city missions, or by the name of one of our evangelists or city missionaries.

7. Plan for the Mission Study Class.

## IS MORMONISM STILL A MENACE?

Opinions differ on this question. Many ~~Gentiles~~ who live in Utah believe that the younger generation of Mormons are much more loyal to America and American institutions than were their predecessors. Others believe that the Mormon leopard has not changed its spots and that the church is as distinctly unAmerican and unChristian as ever. It is true that polygamy is not openly advocated, but polygamous marriages are still celebrated as "celestial marriages." Bingham H. Roberts, an avowed polygamist (with three living wives) has been given a chaplain's commission in the National Guard.

Politically the condition in Utah is more favorable to freedom than ever before. Religiously the leaders stand as formerly on the platform of Joseph Smith, the founder of Mormonism. They hold "with dogmatic unctions" to (1) plurality of Bibles; (2) plurality of gods, and (3) plurality of wives.

Mormonism has not changed and the leaders are apparently merely biding their time and working quietly to entrench themselves in American life and institutions.—*The Missionary Review of the World*.

# THE JUNIORS

## CITY SONG.

-We live in the City of Is-To-Be,  
The finest city on earth;  
The city of love and charity,  
The city of joy and mirth.

We live in the City of Is-To-Be,  
The happiest city you'll find;  
Where everybody has a friend,  
And everybody is kind.

We live in the City of Is-To-Be,  
The sweetest in the land;  
The streets are clean, the air is pure,  
There are flowers on every hand.

We live in the City of Is-To-Be,  
The kindest under the sun;  
Where no one envies, no one scorns,  
And high and low are one.

You may have your town, wherever it is,  
But the only city for me  
Is the one where each is the friend of all—  
The City of Is-To-Be.  
—From "Mr. Friend-o'-Man," the new  
Junior book, by Dr. Jay T. Stocking.

## ESTHER'S PLAYGROUND.\*

FANNY L. KOLLOCK.

**H**AD you lived over in Poland where little Esther was born you would understand why she loved America so much when they came here to live. She was only five years old, but she did not forget the life there. Her family were Jews, and because of that fact it was very hard in Poland for her father to get work for which he was well paid; the family could not go outside of their own little village without special permission. Esther could never go to school there—girls never did. Oh, there were a great many things which she might not do, and the other children made fun of her just because she was a Jewish girl. It was a sorry kind of life, but her mother taught her to pray that the good God would make them happier sometime.

After living in America one year Esther was sure that there could be no other place in the world half so nice. Her father found work in a tailor shop, where he was paid more than they ever

thought of receiving in Poland; they could go where they liked, and even when they rode on the cars they were treated as well as any one else.

Esther found that girls went to school in America, and more than this, Jewish girls were there and were not made fun of! The first day that she went to school, she supposed that no one would pay any attention to her, unless it might be to tease her; but, to her surprise, she found that no one seemed to care anything about the nationality of the children so long as they could play and add to the good time. The children soon learned that Esther could do this as well as themselves. No one was better natured, no one was more fond of play, no one was more ready to laugh if anything funny happened, than Esther.

One day a little girl said to her, "Why

\* From Kollock, Immigration Picture Stories, Missionary Education Movement.

don't you play on the playground with us?"

"Where is the playground? What is it like?" asked Esther, ready to try anything which the other said was nice.

"Just wait till after school and I'll show you," said the other.

"All right, only I'll have to go home first and ask my mother," said Esther happily.

After school Esther hurried home. "Mother," she said eagerly, "the girls want me to go and play with them—"

"But I am afraid for you to play on the street, Esther," said her mother. "I don't like to keep you in the house, but—"

"But, Mother, it isn't the street—it's a playground, the girls say, and I'll be careful. Please let me go this once so I can see what it is like."

"Then I will go with you and see for myself," said her mother, and taking little David, Esther and her mother went with the girls who were waiting outside.

The playground was only a short distance from their street and seemed quite the most wonderful place they had ever been. First they came to the sand piles where little tots were building houses and digging caves. David tried to free himself from his mother's arms and Esther clapped her hands. "See, he knows it is just the place for him!" she exclaimed. Next they came to a teeter board and Esther shrieked with delight as she watched the other girls go up in the air, one on either end of the board. At last Esther carefully climbed on while one of the girls held the other end; she clung tightly to the board and went up and down till she almost lost her breath. She wanted to stay right there, but the girls said, "Oh, come on, this isn't all yet."

They joined a crowd of children who were playing games; a teacher was helping the little ones like Esther who did not know many games to play. It seemed the most like fairy-land of anything which Esther or her mother had ever seen. To think that children should have such a nice playground and that Jewish children should be allowed to



Some "Esthers" from our Emanuel Neighborhood House.

share in it too! Surely there was nothing like this in Poland.

Presently they came to the swings. There were large swings and small ones in which one could swing high or just be quiet and rest. Esther's mother sat down in one and said, "Now, I'll let David play in the sand where I can watch him, and you may come back to me here in the swing when you have seen it all." The swings had two seats in them facing each other. At first four of the girls used one swing together, and then Esther learned to swing all alone. It was the greatest fun she had ever had.

After this Esther went to the playground every day where she would sing and swing to her heart's content. She was sure she liked the swings best of anything in all the playground. She told the other children in the tenement so that they, too, might go and have good times. One afternoon, coming home from school, she found three little girls playing on her doorstep.

"Who are you?" she asked.

"We moved in next door, this morning," said they. "We came to play."

"Well, come on with me to my playground. We don't play in the street. It is not nice," said Esther decidedly.

The children's mother shook her head when Esther asked if they might go, and

said, "I don't know that it is a good place for them." But Esther told her all the nice things about the playground she could think of, and said: "See, my mother lets me take little David, and she wouldn't do that if it wasn't all right." Then the mother said maybe folks wouldn't want her children there, and Esther laughed and bobbed her curly head. "Of course they will! Why, it is just made for everyone! They want us all."

The mother let the children go then, and after one taste of the playground fun, the street seemed a very poor place indeed. Before long all the children in the neighborhood seemed to know about Esther's playground and the street was almost deserted.

One night after Esther had shown a new

family of children the way to the playground, she said, as she cuddled in her mother's lap, "Do you remember how we used to pray to God for good times—when we lived in Poland?"

"Yes," said her mother, "and He has given us good things in America. We must not forget to thank Him for them."

"And should we thank Him for the playground, too?" asked Esther.

"Surely, yes," answered her mother. "It is only the good God who can make people think enough of children to make them so happy and safe. Of course, we must thank Him for the playground."

And then when Esther was ready for bed, and thanked God for all the good things He sent every day, she added:

"And for the playground, too."

## JUNIOR HOME MISSION PROGRAM FOR SEPTEMBER, 1920.

Prepared by ELEANORA ANDREWS BERRY.

### CHILDREN OF THE CITY.

1. Hymn—"The King's Blossoms."
2. Prayer—For the children of our cities, that they may be taught of Christ and led to him.
3. The City in the Bible—Prov. 10:15; 11:10, 11; Isa. 26:1-7; Zech. 1:17, 8:5; Rev. 21:1-5.
4. Some Children of the City.
5. Recitation—The City of Is-To-Be.
6. The Model City.
7. Prayer—For our own Church's work in the city missions, and that all the children whether in mission or church Sunday schools may be saved for service under the King.
8. Hymn—"The Father's Care."

### NOTES:

The Hymns are from *Life and Service Hymns*.

4. Order Nine Sunday-school Stories, 5 cents, from Literature Department, 1522 Hurt Building, Atlanta, Ga. Children of the City, 15 cents, a picture sheet of city children, may also be obtained at the same place. It is part of the material issued in connection with "Mr. Friend-o'-Man," the new Junior book, from which "The City of Is-To-Be" is quoted. "The Model City," 60 cents, is a fascinating set of cut-outs to be cut out and colored in connection with the study of the book, or by itself. This seems to be the best Junior material in several years and Junior leaders will welcome it.

## KOSUMI.

MRS. H. H. MUNROE.

LITTLE Kosumi heard the other boys tell about the missionary who came and gathered the children, as he found them playing in the streets—into a tiny room. There he taught them to sing, “Jesus loves me,” and he told them wonderful stories about this same Jesus.

Little Kosumi’s heart stirred—he wanted to hear, for himself, this strange tale from the white man’s lips. When he came again, the boy ran into the room with the straw mats. Leaving his wooden sandals at the door, he followed the scores of other little brown fellows. There was Jiro—and over in the corner sat Taro—his chum in the village school.

The village teacher did not like the white man’s story. “Let us Japanese have our own religion. We have our own great men to worship—heroes whom we teach our children to imitate. It is enough for them to go to the shrine and bow to the founder of our city—and to worship our emperor. Did he not descend from the sun goddess herself?”

Did you know that the Japanese do think that their Mikado is divine—that their very land, the beautiful islands on which they live—had a wonderful creation, having been dropped from the sky?

Now, when Kosumi San’s father heard that his son was listening to the dangerous doctrine of Christianity, he became indignant.

Of course his boy could never become a Christian. He must be a loyal son and worship his ancestors and his emperor. Kosumi, the elder, thought it all out as he walked along the muddy road under his big paper umbrella. Paper? Yes—oiled—so that the water does truly run off as it does off a duck’s back.

Yes, the father-heart under the huge, blue umbrella became obstinate. He would call his son and forbid his going. Poor little lad! He loved his father. He would try to do right. But what was right? Oh, that was the question!

When the missionary came again, there came Kosumi San.

This time he drank in the words eagerly.

When he reached home, he faced his angry father. Faced him, but was silent. Did I not forbid you to go? If you dare go again, you shall be beaten. Yes, father. But when the day came again, he knew in his heart that he would prefer the beating—so in he went.

The father was as good as his word—rather, he was as *bad* as his word—and the blows fell thick upon Kosumi San’s back.

He took it quietly and when Sunday came again, he was with Jiro and Taro and two-score others, in Sunday school.

Kosumi, Senior, loved his son. He was an obedient child. In nothing else was he obstinate—but, although he yielded in everything else, beating availed nothing in this case. He would return and take the punishment quietly and go again.

One day, after the flogging, the father—whose heart was perturbed—heard Kosumi San inside the paper doors. He listened. The child was praying. He was pouring out his poor little heart to God for his father—asking God to help his father to know Him and to understand.

He threw back the shoji and took his boy in his arms—their hearts were knitted together. After that, when clouds hung heavy, and mirey mud lay deep, two



Kosumi thought it out as he walked under the big umbrella.

walked together, where one had been, beneath the big paper umbrella up the road to the village prayer meeting.

And now the sequel—for it is a true story—not long ago, an evangelist came to the missionary saying he had run short of funds—he needed \$20.00. It was not a case to be questioned. The man had worked for years for Christ—(a dozen men baptized at his chapel recently). The missionary felt that when *this man* declared he needed money, it must be gotten somehow. He got it and let him have it.

It was Kosumi—the father—now grown old—a preacher—a man of prayer. But that is not all. After that, seeing how hard it was for the native workers

to meet war pries, our mission voted a gift of some \$40.00 each to the Japanese evangelists. Up again to the mission home came Kosumi. In his hand he held something. Now look at it—\$30.00.

“Here,” said he. “The Lord has blessed me. I can spare this and I want to hand it back for Christ’s work.”

And what became of young Kosumi San? He, too, became an evangelist; but his life was cut off in young manhood. He died last month.

Can you not feel glad when you remember what is his reward? Listen, that you may share it:

“Blessed are they that are persecuted for righteousness sake—for theirs is the kingdom of heaven.”

### THE OLD DANCING MAN.

**T**HIS is a story told to the boys and girls in Japan about an old man and how he lost his wen:

Once upon a time there lived a good old man who had a lump of flesh called a wen growing on his right cheek. This lump so annoyed the old man that for many years he spent all his time and money trying to get rid of it. He consulted many docters far and near, but it was of no use. The lump only grew bigger and bigger.

One day the firewood gave out in his kitchen, so the old man took his axe and set out for the woods. It was a fine day in the early autumn, and the old man enjoyed the fresh air and was in no hurry to get home. So the whole afternoon passed quickly while he was chopping wood, and he had collected a goodly pile to take back to his wife. Toward the end of the day he turned his face homewards.

The old man had not gone far on his way down the mountain pass when the sky clouded and heavy rain began to fall. He looked about for a shelter, but there was not even a charcoal-burner’s hut near. At last he spied a large hole in the hollow trunk of a tree. The hole was near the ground, so he crept in easily,

and sat down hoping he had only been overtaken by a short mountain shower

But, much to the old man’s disappointment, the rain fell more and more heavily, and finally a thunderstorm broke over the mountain. The thunder roared, and the heavens seemed to be so ablaze with lightning, that the old man could hardly believe himself to be alive. But shortly the sky cleared and the whole country was aglow in the rays of the setting sun. The old man was about to step out from his strange hiding place in the hollow tree when the sound of approaching steps caught his ear. He at once thought that his friends had come to look for him, but on looking out from the tree, he was amazed to see, hundreds of strange-looking creatures coming towards the spot. The more he looked, the greater was his astonishment. Some of these creatures were as large as giants; others had great big eyes out of all proportion to the rest of their bodies; others again had absurdly long noses; and some had such big mouths that they seemed to open from ear to ear, and all had horns growing on their foreheads.

On peeping out again, the old man saw that the “oni” or demon chief himself was actually sitting with his back

against the tree in which he had taken refuge, and all the other demons were sitting around, some drinking and some dancing. Food and wine was spread before them on the ground.

It made the old man laugh to see their strange antics.

He was so interested and excited in watching all that the oni were doing that he forgot himself and stepped out of the tree to see better.

The chief was just drinking a big cup of sake and watching one of the demons dancing. Soon he said:

"Your dance is dreary. I am tired of watching it. Isn't there anyone amongst you all who can dance better than this fellow?"

Now the old man had been fond of dancing all his life, and was quite an expert in the art, and he knew that he could do much better than the demon.

His fears, however, were soon overcome by his love of dancing. In a few minutes he could restrain himself no longer, and came out and began to dance.

The "oni" were at first much surprised to see a man so fearlessly taking part in their entertainment, and then their surprise soon gave away to admiration. When the old man had finished his dance, the big "oni" said:

"Thank you very much for your amusing dance. You must come often and dance for us. Your skill has given us much pleasure."

The old man thanked him and promised to do so.

"Then you must leave some pledge of your word with us," said the demon.

"Whatever you like," said the old man.

"Now, what is the best thing he can leave with us as a pledge?" asked the demon looking around.

Then said one of the demon's attendants, "The token he leaves with us must be the most important thing in his possession. I see the old man has a wen on his right cheek. Now mortal men consider such a wen very fortunate. Take

the lump from the old man's right cheek, and he will surely come to-morrow, if only to get that back."

"You are very clever," said the chief, giving his horns an approving nod. Then he stretched out a claw-like hand and took the great lump right off the old man's right cheek! Strange to say it came off like a ripe plum from a tree. And then the merry troop of demons suddenly vanished.

The old man was bewildered by all that had happened. When he began to remember he put his hand to his face and was delighted to find that the lump, which had for so many years disfigured him, had really disappeared. He hurried home, patting his right cheek all the way to make sure of his good fortune. He ran and danced the whole way home.

Now next door to this old couple there lived a very wicked and disagreeable old man, who had played many mean tricks on his neighbor. He, too, had been troubled for many years with a wen on his left cheek; and he, too, had tried all manner of things to get rid of it, but in vain.

He heard at once, through the servant, of his neighbor's good luck, so he called that very evening. The good old man told his disagreeable neighbor all that had happened to him. So he went.

Just as he had been told the band of demons came and held a feast with dance and song. When this had gone on for some time the chief looked around and said: "It is now time for the old man to come as he promised us. Why doesn't he come?"

At these words the second old man ran out of his hiding place and began to dance. But he knew very little about dancing. He thought that anything would please the "oni" so he just hopped about, waving his arms and stamping his feet, imitating as well as he could the dancing he had seen.

Then to the old man the chief said: "Your performance to-day is quite different from the dance of yesterday. We don't wish to see any more of such dancing."

With these words he took out from a fold of his dress the lump which he had taken from the face of the old man who had danced so well the day before, and threw it at the right cheek of the old man who stood before him. "We give you back the pledge you left with us," he said. The lump immediately attached itself to his cheek as firmly as if it had grown there.

The wicked old man, instead of losing the lump on his left cheek as he had hoped, found to his dismay that he had another on his right.

The "oni" all disappeared suddenly, and there was nothing for the wicked old man to do but to return home, looking just like a Japanese gourd.—*Over Sea and Land.*

## NEW COINS IN JAPAN.

MRS. LOIS R. MUNROE.

**I**N Japan the new coins now being issued have a round hole right in the middle. They are shiny silver coins with flowers on them. Elinor Erickson, a little missionary, was saving all she could get to take back to America to show to her friends over there. She had gotten about twenty when, one day, an appeal came for the children in Syria. Yes, she would help. She told her mother the coins should go. "Oh, dear," said

her mother, "You may give those to father to keep, and he can give one each week for your pin money allowance. He can exchange them now for twenty old coins, and in twenty weeks you can have them all back in time to take to America."

"Yes, mother, but would it be giving up as much for Jesus as if I gave those very coins I want myself?"

*Takamatsu.*

## WEEDS IN THE GUEST ROOM.

MRS. LOIS R. MUNROE.

**O**H, just look at that," said a busy, tired, missionary mother when she came into the guest room and found *weeds*, called "treasures" thrown on the carpet. Near them was the bread board and the knife, so dull an old knife that its dullness made it a safe toy for the chubby hands that cut up onion tops and old flowers to make a feast.

"Now, see here," said the father who sat near by, "you would think with a sob of those very things if the earth were piled up and you could never find those 'treasures' in your way again." Then he went on to tell her of the saddest sight he had seen in many a day. He had just been out to a temple a few miles away.

There they showed him the hall of demons, a sort of purgatory for the souls of dead children. Mothers come weary miles, bringing a toy or a little garment which the dead child had owned, which she leaves with a broken-hearted prayer to the demons who guard the hall. There were rows upon rows of little cloth dogs, and dolls, and hoods, a pathetic sight; and the demons, huge carved images, seemed to grin in wicked glee.

"Yes, they may stay," said the mother, who had cleaned and tidied up the room for the chance guest. Truly "treasures" are onion tops and weeds if children are trying to play near mother. But what about those other mothers?

*Takamatsu.*

## THE OTHER SIDE OF THE WORLD.

A dear little girl with a curly head  
Was tired of play and ready for bed;  
But before she could nestle down to rest,  
She wanted to see the sun set in the west.

"Oh, mamma, the sun is all gone!" said  
she,  
"It's been shining all day for you and for  
me,  
And now does it shine on the other side?  
Does it go to Japan when it seems to hide?

"When it shines do the children there feel  
glad?  
Do they know it's the very same sun I had?  
I've wished and I've wished I could look  
and see  
If the girls over there are just like me.



"Are China and Africa where it goes?  
Then it shines upon *heathen* girls, I s'pose.  
*Why* are they *heathen*? and why do you say  
I must give my pennies? And why must  
I pray?"

"My dear little girl," the mother replied,  
"The children who live on the other side  
Have the same bright sun that we have  
had,  
And when they see it they laugh and are  
glad.

"And in many ways they are much like you;  
But I'll tell you this because it is true:  
While the children there have the same  
bright sun,  
And watch it go down when the day is done.

"They have not the Light that comes from  
heaven—

The Light to God's own followers given—  
And that is the reason you give and pray  
"For the girls and the boys so far away."

—L. A. S.



## JUNIOR FOREIGN MISSION PROGRAM FOR SEPTEMBER, 1920.

Arranged by MISS MARGARET MCNEILLY.

## TOPIC—JAPAN.

Song—"Let the Gospel Light Shine Out."  
Lord's Prayer in concert.

Minutes.

Roll Call—Answer with the name of one  
of our missionaries in Japan.

Business.

Collection song.

Offering.

Devotional—Matt. 11:28-30.

Prayer for the Children of Japan.

Song—"Jesus Loves Me."

Quiz—What Do You Know About Japan?

Recitation—The Other Side of the World.

Story—Kosumi.

Story—The Old Dancing Man.

Song—Selected.

Close with the Mizpah benediction.

## SUGGESTIONS:

Have the children learn the Scripture  
reading and repeat in concert.

Tell the children beforehand of the re-  
view. The leader could prepare questions,  
and have the children look up the answers.

Have pretty souvenirs of Japan for the  
children to take home. Tea and wafers  
could be served by children dressed in bright  
kimonos.

Make earnest prayer for the children of  
Japan.

# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

Box 330,

NASHVILLE, TENN.

## MONTHLY TOPIC—JAPAN.

During the absence of the Editor of this department this summer in Europe some of our missionaries have kindly consented to furnish copy for the usual editorial discussion of the Monthly Topic. No one could have been found more competent to render this service for our Japan number than Dr. C. A. Logan, who is the writer of the following articles on the Soul of Japan and the Government of Japan.

### THE SOUL OF JAPAN.

THE soul of Japan is Emperor-worship. For him the nation exists, and for him the people willingly die. He is the motive of their patriotism, and the reason of their unity. Loyalty to him is the fundamental virtue. Reverence of him is their religion. They are taught in the public schools that he is the descendant of an unbroken line reaching back 2,500 years to the first emperor, and that he was a son of the sun-goddess, and is, therefore, divine. The mass of the people believe this, and the educated ones teach it and live under its hallucination for the sake of him and the nation. It would be dangerous for any of them to give expression to his doubts if he had questions in his mind as to the authenticity of his origin. It is the most thorough-going case of self-deception that any nation ever practised.

As for himself, the emperor acts his part. He has been brought up under the same hallucination. No one ever thought of suggesting to him anything else. He is trained to receive the homage of his subjects, to keep himself at a distance from all his officials, to appear as the beneficent ruler of his people.

The song, "Saul Has Slain His Thousands, and David His Ten Thousands," is inconceivable in Japan, and its consequent jealousy for all virtues and victories are ascribed to the valor of the emperor. He seldom issues an edict, but when he does, it is taught in all the schools and memorized by the people and put into execution by all departments of the government.

Now, this emperor-worship has been the greatest hindrance to the progress of the Gospel in Japan. There has been a fear on the part of officials and teachers that loyalty to Christ would undermine their loyalty to the emperor. A loyalty to God and a loyalty to the emperor at the same time appears to them a divided allegiance. So that officials who have become Christians have at times been placed under suspicion, and their promotion made difficult.

The Japanese Christians are loyal men. Christianity does not produce anarchists but true patriots. They and their children are often placed in difficult positions, and sometimes commanded to go to the shrines for some ceremony. They serve the State as patriots, and serve God as Christians.

False doctrines in regard to the emperor will pass away. A foundation of lies cannot stand forever. In those awful days when anarchistic socialism and Bolshevism shall come over Japan as a flood, and the foundations of the State shall be shaken, it will be the Christian Church with its real patriots who will preserve the emperor on his throne, for they also love and honor him, firmly believing that he is "ordained of God," "the minister of God for good."

### THE GOVERNMENT OF JAPAN.

The strongest thing in Japan is the government. It is usually successful in what it undertakes. We must give it the credit for the progress that has been made in the past sixty years. The reforms did not come from the people as a whole,

They were given to the people by the government, and the governing classes were moved to bring about the changes by their contact with the civilization in the West. At the time of the opening of Japan, the country was divided into many provinces governed by clans. These clan chiefs realized that the provinces must be united into one strong nation. They yielded their authority, established the emperor in his power, and have been the mainstay of his throne. The emperor has four or five counsellors, called the elder statesmen. They are not recognized in the constitution, but have come from the clans that established the throne. These elder statesmen are the real rulers of the empire. Prince Yamagata is the most powerful of the elder statesmen, and seems to be a man of great ability.

The emperor with the elder statesmen granted a constitution to the nation many years ago. Until a year ago only one man in eight had the right of suffrage. There is a strong movement now for universal suffrage.

The emperor appoints the premier, who occupies the highest office in the gift of the emperor and the people. He is the head of the cabinet officers, and the latter are the chiefs of the various departments of the government. The premier is the goat of the government. If things go right, he is retained in power; if they go wrong, he is abused and blamed,

and his cabinet falls. His tenure of office is not limited, but few premiers have remained in power over three years.

The bureaus of the government are very busy, for they not only run the army, the navy, foreign affairs, home affairs, justice, education, the treasury, the post-office, telegraph, agriculture and industrial departments, but the government has some businesses of its own.

It owns the railways, local and long-distance telephones, conducts a savings bank, and insurance business, and has a monopoly of the salt, camphor and tobacco of the country. So the government is the strongest thing in the nation, and accomplishes much for the people.

There are two houses in the Diet, the House of Peers and the House of Representatives. They discuss the problems of the day, but have not yet come into the full possession of democratic powers, for when it seems that they are about to move too fast to suit the elder statesmen, an edict is issued by the emperor and the diet is dissolved.

Perhaps its greatest defect is that it tries to supervise too much. It has its molds for everything, and reduces everything to its molds. In this way it destroys individuality and hinders liberty of thought and action. But it fosters loyalty rather than liberty, and the people like to seek shelter under the paternal wings.

## MISSIONARY ARRIVALS.

We would report as having arrived on furlough the following missionaries:

Rev. and Mrs. A. C. McKinnon, Miss Mary E. Kirkland and Rev. and Mrs. A. L. Edmiston from Africa; Rev. and Mrs. S. M. Erickson from Japan; Mr. J. Bolling Reynolds from Korea, Rev. and Mrs. H. L. Ross, of Mexico. Any one desiring to write to these friends may address letters in care of the

Foreign Missions Office and their permanent addresses will be announced later.

A letter recently received from Rev. L. C. McC. Smythe, of Nagoya, Japan, stated that he and Mrs. Smythe expected to sail from Yokohama on July 23rd, and would arrive in San Francisco on August 12th. Their plan is to go direct to Accomac, Va., to the home of Mrs. Smythe's father, Judge James H. Fletcher, in whose care mail may be sent to them.

## LETTER FROM MRS. J. W. HASSELL.

FOR a long time I have wanted to let you know of our new life in Marugame, and I am so glad an opportunity has come at last. This has been a busy and happy winter for us. As you know, we moved here from Takamatsu in September and found a nice, enthusiastic little body of Christians awaiting us. From the very first they made us feel at home, and during the busy days of unpacking did all they could to help us get straightened out.

One important outcome of Japan's recent prosperity is the scarcity of labor, and this comes very close home to the missionary wife, for without servants it is impossible to devote a great deal of time to active mission work. For a while last fall we had no house girl, and both my husband and I decided the way to make life count on the mission field was to procure as competent help as possible. At present we have two nice young girls to whom we pay nine and ten dollars a month, respectively, they furnishing their own food. I feel that a great deal of credit is due to them for any little good I have done this winter.

The girls and women of Marugame are our especial work, and it is indeed one "white to the harvest." We do need a single lady here to cope with the situation. We are praying for one. We are working for one. Maybe you will bring about an answer to our prayers.

No one can overrate the importance of a Christian home in a heathen city. And our first effort is to make every one who comes to the door feel he is welcome, and that we really want him to come again. A great many of our guests come from curiosity alone. A foreign house is as wonderful to the Japanese as some fairy palace would be if thrust into the center of a bustling, American city. One of these visitors called early one morning in September. She said she and her little girl loved everything foreign and "would it be too much to ask that the little girl be permitted to play with our children?" Of course permission was

given, and from that opening has developed a Christian home in one of the darkest districts in the city. The father and mother of the child have both been received into the Church. Before taking their vows they asked the privilege of burning their ancestral tablets in the little church stove!! Isn't that courage? Isn't that faith? They are holding fast, too, and becoming splendid personal workers.

The children and I try to give everyone who comes to the house a tract, a portion of Scripture, and, when practicable, a talk about God's great love, and the wonderful salvation procured by Christ. The people sit and look far away. They have a mute expression like some dumb idol. Then suddenly the truth takes hold, their faces light up, and oh, the joyful look that overspreads the whole countenance! Do you wonder missionaries are the happiest people on earth?

Once a week the High School girls meet here for Bible study. They are intelligent and in earnest. So far I have had no conversions among them, but several have joined the Sunday school, and my Bible woman is giving them faithful instruction there. The girls love to drop in at odd times when we sing together, listen to the victrola or study the Bible.

Every Friday afternoon the teachers from the Girls' High School meet for Bible study, and I long for the "tongue of men and of angels" when I meet with them. It is such a great opportunity. Fortunately for a student of the Japanese language the apostle put love ahead of fluency, and one cannot but love these nice young ladies. One of them has asked for more instruction in Christianity and another will soon receive baptism, I think.

All Japanese women enjoy serving good things to their husbands, and so we have organized what promises to be a real evangelizing agency—a cooking class. This meets once a month and the cooking lesson is always followed by a Bible reading, hymns and a Scripture talk.

And so our days go by, the mornings

taken up with household duties, and two hours daily of study on the language, while the afternoons are spent with callers, visiting, or meetings.

There is one more thing I must tell you about before closing. We have a nice Ladies' Aid Society in the church, and last month they did their first piece of purely unselfish work in sending off a contribution to the Armenians.

### LETTER FROM REV. J. W. HASSELL.

**O**N the 11th of last September we moved from Takamatsu to this place, where a brand-new house was awaiting us. We had not been here but two days when a typhoon struck us and blew and stormed for two more. Great holes were still open in the yard, left by the plasterers; and these soon filled with water and threatened to flood the house. The result was that the new missionary had to spend his first Sabbath letting water out of the yard and house. I am glad to say this is about the only physical inconvenience or hardship which we have suffered during the year.

The mission has placed us in a very beautiful place and one in which it is a delight to work for the Lord (as is any place!).

We are located on the seashore about a mile from the water. This is the beautiful Inland Sea. On the other side is a great broad plain with here and there a huge, cone-shaped mountain of volcanic origin rising sheer out of the plain. Right in the center of the city stands the old feudal castle, three hundred years old, with its moat a hundred feet wide, then two huge granite walls one above the other, thus speaking of the war-like spirit of the people two or three hundred years ago.

If you climb to the top of this castle and look out over the plain below you see on the one side the beautiful Inland Sea, with its tiny islands here and there, and now and then a fisher's sail, and on the other a dense mass of houses, thousands upon thousands of them, which form one

The opportunities for work here are so many, the possibilities so great! Won't you pray for JAPAN? And won't you pray for ME, too, that sin and selfishness may have no place in my life and that I may count for the utmost in the evangelization of Marugame?

*Marugame, Japan.*

continuous city. There is no real country district. You never get out of sight of a house or people.

This is the missionary's task. And this is the work which we are trying to do. We are not doing it very fast, but we are doing it as fast as we can. You would probably agree that it is no easy task for one missionary family with one native worker to reach and preach to three hundred and fifty thousand people. It is sometimes said that the country is not yet wide open to the Gospel, but more far more of it is open than we can overtake and occupy.

Several months ago we asked the native church at Marugame to adopt the Every-Member Canvass, but there was as much opposition to it as there is in some localities in America. But they finally consented, and with the natural and inevitable result that the contributions have far exceeded all expectations and the people are all satisfied except those who don't give, whatever the method used!!

During the past few months I have taught more than four hundred boys in Bible classes and spoken to nearly five hundred more in schools. I have distributed thousand of tracts and portions of Scripture and have seen a whole family brought to Christ by a copy of the Gospel of John given in this way.

Some time ago, on my return from church one Sunday morning a young man was waiting to see me. He said that he had heard of me in his home five hundred miles away and had come to see if I could help him. He offered his ser-

vices as a servant in my home free while I should teach him the Gospel. But this did not seem feasible and I offered to find him a place to work. We kept him a day or two when he decided to go back home; but not until the seeds of the Gospel had taken root. He went back to a place near his home to work in a mine, and I afterward received a letter from him saying that he had surrendered himself to Christ and that he was trying to lead others to his Saviour.

One phase of my work which is very encouraging is that among railroad men. During the past few months I have preached in every depot on the entire line in this Ken, riding on a pass furnished by the railroad company. The other day a letter came asking if I would not come to that station and preach again to the station employees. At several of the places all work was stopped, the freight hands and section hands called in to hear the Gospel message.

The work is in this way and in many others very encouraging. The most, and

I might say, about the only, discouragement we have is the lack of good native workers. One of my fields where work has long been established and where we have a number of good substantial Christians we have had no evangelist for a year. Another field of 140,000 people has been vacant for three months with no prospects for a worker. Still another field is about to become vacant, which will leave me with only one native evangelist.

This is the great problem of the evangelization of Japan and this has become desperately aggravated by the unprecedented tide of prosperity that has called so many young men away from the ministry into other forms of service and employment.

Pray for this great nation. She is just passing through the greatest crisis of her history and we are looking on breathlessly for the result. She needs your prayers. Only God can save her and prayers will move Him to do it. Send us more missionaries and more equipment for Sunday schools.

## THE JAPANESE IMPERIAL RESCRIPT ON EDUCATION.

S. M. ERICKSON.

### Know Ye Our Subjects:

Our Imperial Ancestors have founded Our Empire on a basis broad and everlasting and have deeply and firmly implanted virtue; Our subjects ever united in loyalty and filial piety have from generations illustrated the beauty thereof. This is the glory of the fundamental character of Our Empire and herein lies the source of Our education. Ye, Our subjects, be filial to your parents, affectionate to your brothers and sisters; as husbands and wives be harmonious; as friends true; bear yourselves in modesty and moderation; extend your benevolence to all; pursue learning and cultivate arts, and thereby develop intellectual faculties and perfect moral powers; furthermore advance public good and promote common interests, always respect the Constitution

and observe the laws; and should emergency arise, offer yourselves courageously to the State; and thus guard and maintain the prosperity of Our Imperial Throne coeval with heaven and earth. So shall ye not only be Our good and faithful subjects, but render illustrious the best traditions of your forefathers.

The Way here set forth is indeed the teaching bequeathed by Our Imperial Ancestors, to be observed alike by Their Descendants and the subjects, infallible for all ages and true in all places. It is Our wish to lay it to heart in all reverence, in common with you, Our subjects, that we may thus attain to the same virtue.

The 30th day of the tenth month of the 23rd year of Meiji.

The above is a translation of the Japanese Imperial Rescript on Education. A copy of this in the form of a scroll is

supplied to each school. The scroll is wrapped up in a silk cloth and kept in a wooden box. It is usually read on State holidays when all the students are gathered in one place, and with bowed heads listen to the reading thereof by the principal of the school. On this occasion the principal usually has on a frock coat and white gloves, and handles the scroll as though it were some sacred object. After bowing a sufficient number of times he opens it very carefully and reads it in the monotone voice which is used in reading ancient religious writings. This Rescript forms part of the constitution of each school. It is the basis of their education and morals.



Rev. and Mrs. S. M. Erickson, Edith and Elinor, in Takamatsu, Japan.

## SOME HOPEFUL SIGNS IN MEXICO.

REV. W. A. ROSS.

**W**E have been made very happy by the appointment of the new missionaries for Mexico. We have heard about Mr. Williamson and Miss Faires to come out as soon as Mr. Williamson finishes his course at Union Seminary in May, 1921, and also about Mr. and Mrs. J. H. Wray, of Des Moines, who expect to be sent about the first of the year. We know both Mr. Williamson and Mr. Wray and feel sure that the wife, and prospective wife are just as fine as they are. Mexico is having her inning now. It may be that others have been appointed and assigned to Mexico of whom we have not heard.

Added to this good news which has encouraged us a great deal, we are also feeling relieved on account of the present conditions in Mexico. It is more quiet just now than it has been for some years. That is taking the country over. Villa is still a threatening hindrance to the quietness of the country, but he is being pursued more than ever and all of the other revolutionary leaders who kept the Carranza government in such turmoil have come under the new regime. There is a confidence prevailing which is most en-

couraging. We are very earnestly hoping that this may continue.

In view of these conditions we are packing up to leave for the central part of Mexico just as soon as we can get everything ready. Just as we were ready a little time ago the recent revolution broke out and we halted our moving operations until matters should quiet down again. Trains are running and we are told by all who come and go into the interior that conditions are favorable for a move.

I made a farewell visit to the San Juan Ranch on last Sunday and a visit to that place always leaves most pleasing impressions. Now that we are leaving this part of Mexico to begin work in another section it is a good time to take account of the work done and the results produced and to examine whether or not work among the Mexican people on the part of the Evangelical churches is worth while. Work was begun by Dr. Graybill in 1873 and '74 right at the places in and around Matamoros and Brownsville. The missionaries at these places are the last to leave, as we go to our new field. A longer period of time given to these places than to any other place; a better test of

results than at any other place, if length of time devoted to the work is to be the measure.

At this San Juan Ranch, about thirty miles from Matamoros, Dr. Graybill began work very soon after he came to Mexieo. His associates among the Mexicans had a share in the founding of the work there. "Don Leandro," the first convert; first student for the ministry; first licensed and ordained minister and who is still preaching, shared in the beginning of the work there. Don Alejo Espinosa, who died less than two years ago, after a ministry of thirty years, also one of the students for the ministry, had a school at this ranch while he was preparing to preach and was later the pastor of the church there. The owners of the ranch were among the early converts, and their home became the center for the evangelical influence for all the country round. All of the children of those first founders of this large ranch became members of the Presbyterian Church and now the second even the third generation still abide faithful. Time reveals the nature of the work. If the seed falls on shallow ground it does not bear fruit. The present condition of the people who live at this place reveal most clearly that the sowing was not in vain.

Life in the country in Mexieo is different from that in the United States in that the people live in communities. We do not, except in rare cases, find the people living separately on the farms. From three to a dozen or more families build their homes near to each other; their

farms may be a mile or more away. The location of a water supply decides the location of the community, and this is an important factor in a semi-arid country like large sections of Mexieo. The necessity for mutual protection against bandits and robbers, also, perhaps has had something to do with this form of country life. And then the natural love of the Mexiean for associations with those of his kind has beyond a doubt contributed to this community form of country home life. Everybody has a close neighbor; at morning, noon and night a friend is within talking distance. No insane housewives from the monotony of lonesomeness. Perhaps in this as in many other things, the Mexieans could teach us a good lesson.

San Juan is just such a place. One of the sons of the founder of the family lives in the Casa Grande (the big house), with a dozen families within a few hundred yards. The estate has been divided and within a radius of two or three miles there are other like communities. Each one has a distinct name: Here are the names of some of them: San Juan (St. John); San Pedro (St. Peter); Santa Helena (St. Helena); Las Flores (The Flowers); Las Cruces (The Crosses). The Mexicans are by nature a religious people.

San Juan and the surrounding communities are like thousands of others in Mexico and yet it is very different from the great majority of most of them. A stay of a few days reveals the difference



Ranch House and Chapel at San Juan, Mexico.



Congregation at San Juan, Mexico.

and leaves a pleasing and hopeful impression. For a generation this has been a Protestant community. Many of the Protestant ideals and principles have taken deep hold on the people. They have built a neat and commodious church and this constitutes the center of the community life. Especially on Sunday it is the place of interest. All work is laid aside and the great majority of the people in all of these communities attend church. Here one comes again into an atmosphere that at one time was very common in our country, but which is fast passing away: A quiet Sabbath day. In the forenoon, as is the custom in all of our churches in Mexico the Sunday school—a teaching service. Everybody present to study the Word of God. In the afternoon the children meet for study of the Catechism. It sounds like a Scotch Irish community in the Valley of Virginia or in Tennessee. At night the people all gather again for the preaching service. A happy closing to a happy and sweet day with God and His people. And this is the program week by week. One can well understand why this ranch is different from the great majority of ranches in Mexico. God's name is held in reverence; His day is kept holy; His Word is taught and preached and obeyed; a house is built to His name and is reverenced; His kingdom is prayed for and expected to come; His Son is believed in for salvation. The ranches, only a few miles away from these favored ones and where the Gospel has not yet taken root, show an unhappy contrast. In those the day of God is the day for to more than ever forget God. The open saloons with the attendant evils—drunkenness, obscene language, anger, strifes, and not infrequently, murder. Cock fights, racing and gambling. This is a true picture and the contrast makes the good stand out clearly in the unwholesome surroundings. The seed has not been sown in vain; the gifts of money and life have been well repaid.

In a community like the one that I have described one comes in touch with

very distinctive Mexican customs and ideals. Rural communities are the last to change. One is impressed with the wholesome hospitality of the Mexican people. You are given the best that is to be had, and there is an abundance of the products of the land. You are made to feel that you are welcome. When you leave you are supplied with as much as can be carried of the products of the farm.

The Oriental nature of Mexico is seen with renewed force by spending a few days in such a community. One can understand the Bible better by living among such people. The style of houses; the nature of the occupations, pastoral and agricultural; the reverence felt for the head of the home; the patriarchal form of family life; the custom of courtship and marriage. Here literally Abraham sends to seek for a wife for his son Isaac.

When we see the good results from the preaching of the Gospel in the country communities we see the key to the situation in large measure for the solutions of Mexico's problems and it gives us the plan of action for work in our new field. A majority of the people of Mexico live in the country. The ranches and farms and pastoral pursuits occupy the attention of the majority. Here they are more accessible. Here they are more easily won to the faith.

We are made to feel also by visiting a community like San Juan that the people of the United States do not understand Mexico. We have never realized the wonderful possibilities for mission work in Mexico. We have forgotten if we ever realized it that here at our door are multitudes of people who are in great need and yet who can be won to the faith if we only give them the opportunity.

As we look over this small section of the work which our Church has been in in Mexico during the past forty-six years and as we go to another part of the country to begin a new work our hearts are greatly encouraged. What has been under God can be done again by His grace. We see here the solution of Mexico's problems.

When there are scattered throughout Mexico Christian ranches like San Juan, where the people observe the Sabbath, where law and order prevail, where there is respect for human life and where God is held in reverence and where Christ is

loved Mexico will then take her place among the sisterhood of nations and the beautiful customs which they now have will be purified and the people will be happy.

*Brownsville, Texas.*

## LETTER FROM MISS MARY BISSETT.

HAICHOW, VIA CHINKIANG, CHINA.

*My Dear Friends in the Home Church:*

All of you who read this letter are acquainted with Haichow, alias Tonghai, alias Tunghaihsian. And many of you, I am sure, have had heartaches in sympathy with those who were left with burdens too heavy to bear, and with those who, through no fault or desire of their own, were taken from a work which was dearer to them than life.

Less than one year ago there were eight workers in this field, to say nothing of fifteen children. Mr. Rice's call came the last of May. It was necessary for Dr. and Mrs. Morgan to take their furlough which was due in the summer. In October, Mr. and Mrs. Vinson were sent home precipitately on account of Mr. Vinson's acute attack of his trouble of several years' standing.

This left all the woman's work for Mrs. Rice to carry, together with playing the organ for all the church services, and the giving of advice and help to the many Christians and friends, children in the Faith who were truly left as sheep without their under shepherds. Mrs. Rice, laughingly said, this is a one-man station, and that man a woman!

Mr. Grafton's large boarding and day school was put entirely in charge of the Chinese teachers, while he and Mrs. Grafton took over Mr. Rice's vast country field. Their plan was to be out on itinerating trips of one or two weeks, returning to Haichow for a day or two between each for supplies, etc.

But because of Mrs. Grafton's failure in health she was unable to go into the country after Thanksgiving. And Haichow's latest bereavement is that it has been necessary for her to go to Shanghai,

where she can be constantly under a physician's care, and, if necessary, in a hospital until they sail for home July 31st.

We cannot but wonder what God wants His children to learn from these many hard lessons, but we must pray and work and not worry, for He is at the helm and can make no mistake.

I have not written to you friends since I came out, just a year ago; my heart has sent you many messages, but I am not a ready scribe.

I am writing to tell you this special little story. I had it in mind before I read Dr. Morgan's article in THE SURVEY of several months ago, in which he made an appeal to you for the "little ones" in this great land, for those especially right here in Haichow, for whom we could do so much if we had a children's hospital.

It was necessary to close the hospital here this winter, because we had no physician. Then the four of us had a station meeting—however, I did not count, as I was not old enough to vote—and decided that the door to such necessities of life as quinine and castor oil *would not* be closed. So the dispensary keys were given to a Chinese gentleman who knows something of the compounding and use of drugs, and who had assisted Dr. Morgan in this department of the work.

And we feel that he with the one boy nurse, who had not been sent away to medical or nurses' school, have done some very valuable relief or emergency work; never an afternoon but people have come to have wounds dressed, fish bones removed from their throats, to say nothing of quinine and asperin!

One morning I was over to see one of our Bible women who was sick and no-

ticing the clinic door open, stepped in. There was a roaring fire in the woman's treatment room. The young man nurse was kneeling by a wash-tub half full of warm water, and a mother was holding suspended over the water as forlorn and sore becovered baby as I ever saw. I feel safe in saying that this was to be his first contact with water; that alone struck terror enough to his heart, the appearance of a new "foreign devil" intensified it to the last degree, so I beat a hasty retreat. Returning in a little while I found him clothed in his ragged, dirty garments, and elaborately decorated with white ointment and chunks of white cotton. He was cuddled in his mother's arms, the picture of contentment; he vouchsafed a wary look at me from the corner of his eye—he was too comfortable to take further notice of me.

You want to know if he got well? The sores did and that seemed the important thing to the mother, but we knew that the baby was starving to death. She was given cauned milk and beef juice and told how to feed him. Did she give it to him? Probably not, likely he didn't care for it! My heart wanted the little fellow to live. If we had had provision for taking him

#### ACCEPTS PRESIDENCY OF

Readers of THE SURVEY will regret to learn that Dr. Jno. I. Armstrong has decided to give up his present appointment as Educational Secretary of Foreign Missions.

He it is who has so earefully worked out and brought to success The Seven Year's Plan in the Sunday Schools as well as supervising the choice of the Mission Study books for each year, in several cases editing them.

The work of Educational Secretary is one fraught with possibilities of study, initiative, persistence and success among detail, and under Dr. Armstrong it has grown until it is diffiult to find a successor.

We congratulate Lewisburg Seminary, Lewisburg, W. Va., to which he goes as President and predict growth and success as the result of his acceptanee.

into the hospital, and giving him the feeding care which he needed, what might have been the gain to the Cause we love.

Now I want to add a little more, which is my postscript, which you know is the most important part of a woman's letter.

I am, with one of the Bible women, taking charge of a little street urchin Sunday school, the dirtiest, cutest little fellows, and they fairly swarm in; alas, it may be for the loaves and fishes. In this case the loaves and fishes are pictures of any sort cut from magazines, with some postal cards, and colored cards of the International Sunday-school lessons. When they are given a *Saturday Evening Post* cover, it is a gala day. Now I want to make a bargain, if you would like to know about these interesting little fellows, send us some picture cards and in return you shall have at least a word picture of them as they seen, to me.

Address Mary Bissett, Haichow, via Chinkiang, Chia-a.

You see we need many things which you can send us, but China's greatest need and the thing we cannot afford to withhold is the prayer of God's people, for this great land which so sorely needs the Gospel's light.

#### LEWISBURG SEMINARY.

Following are some paragraphs from a letter of Dr. Armstrong's, which give his reasons for making this change:

"After careful consideration I have decided to accept a call to the school for girls at Lewisburg, West Virginia, which is under the care of Greenbrier Presberty, and I shall be leaving Nashville soon to take up the work there. I shall, however, have general oversight of the educational work of the Foreign Mission office until my successor is appointed.

"The Board of Trustees expects to develop this school into a first grade woman's college for the Synod of West Virginia, and the work there will bring me into more direct touch with people than I have had in the Foreign Mission office. This is my principal reason for accepting the call to Lewisburg."



Six Thousand School Children in a drill at the Public Park in Takamatsu, Japan.

## EDUCATIONAL MISSIONS IN JAPAN.

WM. BANCROFT HILL.



The gate to the Golden Castle Girl's School, taken on the 30th anniversary of the School.

HERE are, as we all know, three great avenues of approach to the heart of a heathen people—the medical, the educational and the directly evangelistic. Of mission medical work there is little need in Japan; her physicians have been trained in Germany, and her government watches carefully over the public health. Consequently, there are not more than half a dozen foreign medical missionaries in the country. Of charitable hospitals for tuberculosis, leprosy, incurables and the like there is still crying need, but the field for Christian work through them is almost unoccupied.

Education takes the place of medicine as a means of reaching the public and dispelling prejudice. There is a great eagerness to learn, especially to learn English. Evangelistic missionaries, even in places where it is hard to gain a single listener to the Gospel, can always pick up a fair-sized class of young men wishing to be taught English. Mission schools abound, and their justification is the importance of surrounding the youth with Christian influences, rather than, as in China, the

need of dispelling dense ignorance. The educational system of the government was originally modeled upon our own, though much influenced later on by Germany. It provides a good compulsory education for every child from six to twelve years of age; but schools of higher grades are comparatively few. Hershey says that "Japan probably spends less money for educational purposes than any other country in the world having an efficient educational system." This is due partly to the fact that she squanders no money on elaborate school buildings; the amount we waste in bricks and mortar would support her whole public school system. But the chief economy comes from a strict limitation in the number of the higher schools, which are always so much more expensive to maintain. Japan's policy has been to give an elementary education—the three R's—to everybody, and a higher education to only a carefully selected few. Hence has arisen the opportunity of the missions. They do not attempt primary schools, except some kindergartens which enable them to reach parent through the little children. Their schools are of the higher grade, catering to the great number of boys and young men who cannot be admitted into the crowded government schools, and who in their eagerness for an education will come to the mission school. Confessedly it is a second choice; its diploma is not as valuable in securing government positions or admission to the imperial universities. Still the graduates find abundant employment, not only as Christian preachers and teachers, but in business and literary work. A noticeable number of them have gone into journalism, and exert a strong influence there.

The whole system of Japanese education has very recently been undergoing a revision which bids fair to affect the mission schools decidedly. On the other hand, the government grants greater recognition to private institutions, and has removed the restriction under which a school giving religious instruction was not allowed a place in the public system of education. This will help the mission schools. On the other hand, the govern-



The Golden Castle Church in Nagoya, Japan. One of the three Presbyterian churches in a city of half a million.

ment is planning to increase largely the number of its higher schools, with which Christian schools compete; and the result will doubtless be that boys fitting for the national universities will go to them and not to the missionaries. This will not necessarily produce a diminution of pupils—the demand for education is too great; but it will change the character of mission schools. We may still have a few pupils fitting for private universities, but



Celebrating the thirtieth anniversary of the Golden Castle Girl's School in Nagoya, Japan.

the great majority will be aiming for a business career, and desiring courses that fit them for such a career.

Indeed, irrespective of government policies, the mission schools find already that commercial courses are more popular than those designed for future pastors and teachers. The same thing is true in America; it is part of the materialistic wave that is sweeping over the whole world. And in Japan also the teachers are turning from their underpaid and despised profession to more lucrative and appreciated employment; and the problem of manning mission schools with able native teachers becomes every day more difficult.

Missionary education in Japan is developed up to the university grade; and a few institutions now call themselves universities, though none as yet deserve that title. Many of the missionaries hold that we ought to establish a real university as the crown of the system of Christian education. They say that to send the graduate of a mission college to an agnostic and anti-Christian university is to risk unduly the ruin of his Christian faith. And now there is the added argument that with the increase of government higher schools, the universities will be entirely filled with students who have had no Christian instruction; so that we cannot hope to have trained native leaders in philosophy, theology, literature and state-

craft unless we maintain a Christian university for their training. The chief reply to this is that the cost of such a university is almost prohibitive. The government universities are magnificently equipped, not with costly buildings—quite the reverse—but with able professors, fine laboratories, excellent libraries, and the like. A Christian university must stand on a level with them, if it would command respect; and apart from the great difficulty of getting the proper staff of teachers, the cost of establishing and maintaining it would be so large that up to the present time mission boards have drawn back in dismay. What may come out of the great interdenominational movements now in progress in America, no one can say; but it looks as if the Christian university in Japan must remain unattainable unless some millionaire should elect himself to be its founder. Meanwhile we must throw what Christian influences we can around the government universities by hostelries, and by the labors of missionaries who, like the late Dr. Gorbold, of Kyoto, place a church close to the university and cultivate helpful relations with the students. As for training leaders in theology and kindred subjects, fellowships in our American institutions are a simple and comparatively inexpensive provision.—*Missionary Review*.

## WORK IN THE WEST BRAZIL MISSION.

MRS. R. D. DAFFIN.

OUR work is evangelistic. We live in São Sebastião do Paraízo. Besides this place we work in all the field, which is the size of West Florida, and has about as many people. Think of it, one minister for so many people and so much territory.

The work is new, having been started only three years ago. We have a congregation in São Sebastião of fifty people and a Sunday school of the same size. The preaching is done in a small rented

hall, and we have three large Sunday-school classes in the same hall; consequently it is hard to hold the attention of the children. My class was composed of fourteen children, anywhere from fourteen to two years of age, being children that could not read. Several nationalities were represented, a colored boy of fourteen years being my oldest and dullest pupil. We give little entertainments to the Sunday-school children and try to teach them healthful and entertaining

American games, always ended by the singing of several hymns and a prayer by the missionary. But our Christmas festival is always the event of the year, and we notice a decided increase in numbers as well as attention and interest toward the end of the year. We give three first prizes, which are for attendance, behavior and scholarship; great interest is shown in these prizes, as they are always valuable as well as attractive. Some newspaper men attended our Christmas festival in Itapetininga, our old field, and published a very complimentary article in which they called attention to the order, discipline and educational value of such entertainments. A member of the Marianna church has made many of these entertainments possible and could he have

seen the radiant faces of parents as well as children he would have been very happy, I am sure.

Friends, can you imagine Sunday given over to all kinds of diversions—picture shows, circus, public band concerts, with bars and gambling dens open on every corner? Then think of the children turned loose to wander around among all these temptations. If you could see it with your own eyes as we have you would Lear with us as we ask you for your prayers and help in the building of a suitable place that will hold as well as attract the little ones of which Jesus was speaking when he said, "Suffer the little ones to come unto me, for of such is the kingdom of God."

## A NATIVE CONFERENCE AT MUTOTO.

MRS. C. L. CRANE.

FROM the looks of THE SURVEY it seems that the African missionaries must be asleep, but we really are not. For quiet, secluded Mutoto this has been a very eventful week, and I have wished more than once that the friends at home could be here to see just a few of the things that make us glad we are here.

On Friday of last week the evangelists began to arrive as they had been called in for a conference. The first Superintendent Kazadi came in followed by a long line of evangelists from his section, about thirty in all, and they all marched around the station in single file to speak to all of us. They were dressed in their very best and though they were well satisfied with their costumes, some looked a little uncomfortable in their stiff collars, etc.

As our station has about 180 out-stations divided among seven superintendents we were kept busy Saturday running to the door to speak to the various crowds as they arrived. Sunday morning Mr. Rochester preached the sermon to the graduating class, a crowd of thirteen boys, who are just leaving the Bible Training School. Communion followed

Sunday afternoon. Then next day we had the graduating exercises and then the regular conference began.

Instead of a banquet like graduating classes at home have our boys had a big goat killed and a big lot of native bread cooked and celebrated the day royally. They made a pavilion of palm branches in front of the dormitory and had it joined to the dormitory by an aisle of palm branches. In this pavilion they had their feast. They had left off their uniform for this celebration and were dressed in all the coats, vests, trousers, etc., that they could borrow from their neighbors. In all this gay attire they marched over to get their picture taken. I don't believe boys at home are any prouder or happier than these boys were.

Although these boys have finished the three-years' course they are barely grown, none of them married, so they can't be sent out yet as regular evangelists. They returned to-day to the stations from which they had come—Luebo, Lusambo and Bibanga. Our four Mutoto boys will be sent out to several superintendents to start preparatory schools. Some of our former graduates are already doing fine work in

these preparatory schools and are sending in well trained boys to our training school. The crowd just going out have been teaching here in the day school for six months and some of them have done excellent work. One boy promoted forty-two from his second grade in the past term and they were well prepared.

## AS WE GO TOGETHER YOU AND I.

MRS. H. H. MONROE.

**A** BEAUTIFUL trip home through the mountains in the sunset—mountains with blooming orchards pink and white—with the silver blue water and soils of the inland sea—shall I go over it all again that you may go with me? We hurry off after breakfast, but not till the seven-months-old baby has a supply of milk made up and bottled for the day, and the wee girl three years old has a dose of castor oil, as she is a little sick; dinner was planned last night, but laundry must be handed out. Part of being a missionary? Not exactly, but the part of motherhood that comes first before the highways and byways can be trodden.

We catch the 10 o'clock car, the father has gone to the leper hospital for a special service, so one happy little youngster goes along to carry "mother's coat" and stands and smiles a good-bye as we pull off.

Out we go, past the station called "No Evil Spirits," past wild duck river and on and on. We have some tracts called "The Wrong Train," so we give a few to those

We are delighted to have Dr. and Mrs. King back with us, and also to have Mr. and Mrs. Hoyt Miller to help in the training school. The latter are hard at work on the language, but are already helping in many ways. We are planning to leave for United States in three or four months.



We pass oxen along the highway, as we go together, you and I.

by us on the car. On toward the garrison and we see the castle and our train pulls in to Round Turtle (Marugame). No one meets us, all are getting ready for a Christian concert. As we walk alone from the station to our friend's home we hand out tracts and tell people of the concert. They are *friendly*. Some seem anxious to know about it, the hour, the place. We find one woman with a girl coming out of a temple gate, we greet her, she seems to need it specially. People usually do not pray here unless they are in trouble, we hand her a tract. She smiles, but we notice that she lets us pass and we hear her drop it just behind us by the stone gateway leading to the temple. Strange, she has just left the temple, yet she turns back and goes before the shrine. Is she afraid of contamination? Does she fear an evil spirit from contact with the foreigner? The man beside the temple well looks so kindly that we turn and give him the tract with a smile.

The principal of the Girls' Higher School here has been opposed to Christianity; he once broke up a class of scores of girls who were coming to Mrs. Hassell's it seems. To-day he has consented to have the concert in the school auditorium, and has been heard to say he would like to study Christianity. He greets us most cordially. Mr. and Mrs. McElroy are to sing and Mr. and Mrs. Darby Fulton are to play, Mr. and Mrs. Woodrow Hassell sing and play, and at the last minute two Japanese gentlemen come in and ask to be put on the program.

Three o'clock comes, Girls' High

Sehool, about four hundred, in the center with dignified men and woman, well dressed, along the sides. Isn't it a privilege to stand up and sing, "Blessed Be the Fountain of Blood," in a government school where the emperor's picture is within five feet of you, in a sort of shrine with green draperies concealing it, opened on days when it is to be worshipped? One teacher must stay and guard over that picture night and day, we hear.

The intermission comes. Here comes a Japanese gentleman, he is calling for us, some one wants to see us in the rear. Oh, joy! Here is a young woman you have known since she was a school girl, more than a hundred miles away. Now she is married and has come to live in Round Turtle. She is so glad to see us. Who is with her? She also is a young wife and says she has been to our mission in Koehi.

Intermission over, we must catch our train. If we call attention to our going it might break up the crowd, as they have already listened two hours. Long program? Not at all, we had one last week that lasted three hours and a half, and the men came in from the leper hospital saying their meeting was four hours.

On the way to the station, past the bamboo fan factory we go and we meet some school girls who must also catch the train out to the neighboring towns—we chat, have never met before, but never mind. We all wait together. We give them a tract, men, women and children in the station crowd up and hold out eager hands. We stand and give and give and we are so glad to be handing out the mes-



The village ends and an occasional house hugs the road, their roofs thatched with straw.

sage. Then we tell the girls that we will mail back literature if they will give their names and addresses. Eagerly sixteen of them get busy, to get it done before the train dashes in. They smile a friendly greeting as the train pulls in, perhaps a wave of hands, too, and we feel gladder still. They like us. We are not the noted Westerner, we are a friend.

The man beside us is kind, he closes a window near us when we say the wind is blowing. Men stand in the end of the third class car. It is crowded, we are traveling third class, for it is only an hour's run and we can be quite comfortable.

Our own loving children waiting outside the gate as our train pulls in. Let's save our money to buy tracts—thousands more, and come often and stand outside this gate and catch the surging crowds. We can do that day after day. It is only three blocks from home, and the trains bring hundreds almost every day.

*Takamatsu, Japan.*

## AS WE GO TOGETHER YOU AND I.

MRS. H. H. MONROE.

**S**HALL we go to-day to the leper island? No, frankly, I don't want to go. I walk beside the boat, and look across and others go on over with the message, and the lepers, some of them, hear it gladly.

Word has come back to-day that poor Nagata, who writes those really touching poems that Mrs. Erickson translates, has

now only one foot left and his face is horribly distorted and you cannot understand him when he prays.

I'll tell you what I will do I'll send you one of his poems and you may think of how glad they are to sit two and three and four hours listening and singing and praying.

Miai San went with Mrs. Erickson to-

day. He always goes. He used to be the superintendent over there years ago, but became so earnest a Christian that opposition broke out. One night the Buddhist lepers tried to kill him. Finally he became an evangelist and goes there month after month to preach to them.

To-day some thirty or forty were at the service. At Christmas over sixty came and one little girl was almost beside herself with joy, so Mrs. Erickson said, over an American dolly some lady had sent.

Then it was that one leper got up

and talked on, "Blessed are they that mourn." Surely he should know something about mourning. He said he did. And so I am simply leaving you to imagine the poor wretched ones, some with noses gone, some with cheeks eaten away, legs, hands gone.

Indeed, Mr. McIlwaine told me when he came to-night: "I wish you could see their faces—such prayers—it is wonderful!" He filled up and brimmed over as he recalled it.

*Takamatsu, Japan.*

### THE REALITY OF PRAYER.

Strive though it may, no power in earth  
or sky  
Can move the Spirit of the Lord Most High;  
What reaches Him upon His mighty thron...  
Is prayer alone.



Nagata, the Leper Poet.

### TRUST.

Blue of the far-flung sky  
Answers the boundless sea;  
Never a change in the steadfast earth,  
And never rest for me  
Till my life is lost in the changeless life,  
O Lord of the Cross, in Thee.

Pleasures of heedless days  
Swiftly fading to-night;  
Ever the darkness deeper grown,  
And ever harder the fight.  
Except Thou dwell in the depths of my soul  
O soul of the Lord of Light.

Joy unto joy received;  
Blessing to blessing bound;  
Bearing the weight of my Master's cross  
Is weakness, glory crowned.  
For I wait to look on Him face to face  
When the long way Home is found!

### THE JOY OF BELIEVING.

What though the wrath of Satan bring  
disease  
And frail flesh quiver 'neath the awful rod,  
It matters not when still my soul may go  
Ascending and descending to its God!

—*Nagata San, the Leper Poet in the  
Oshima Hospital, Japan. Translated  
by Lois Johnson Erickson.*

## THE EDUCATION OF WOMAN IN JAPAN.

W.M. BANCROFT HILL.

“WHEN we turn to the education of women in Japan, there is no question as to the need and success of mission schools. Until very recently Japan has provided almost nothing for girls beyond the primary schools. The old ideal of woman’s life was limitation to the home, subordination and self-effacement. Trained to please others and consider not herself, the Japanese woman in many ways is a most attractive person, so unlike her bumptious brother as to seem hardly of the same race. That Japan has been content to leave her uneducated is hardly a reproach when we reflect that it is barely half a century since America began to offer the higher education to her women. The success of mission schools for girls has been a great factor in rousing the government to do more. Dr. Nitobe says, “The education of the boys would probably have been taken care of by the government, but the girls would have fared badly without the example and inspiration of the missions”; and again, ‘Christianity’s greatest gift to Japan is the education of women.’ The government has not proceeded far as yet along this line. There are some higher schools for women, but no colleges; and there are only the first steps towards admitting women into the existing universities. Every mission school for girls is crowded, despite the fact that most of them have recently enlarged their plants. The religious life of the girls’ schools seems deeper than that in the boys’. This arises partly from the closer contact between

teachers and pupils, partly from the greater docility of the girls, but mainly from a recognition of the special uplift that Christianity brings to women in a heathen land. Such an academy as Ferris Seminary in Yokohama has been a power in unfolding a new ideal for the Japanese woman; and the government recently made open recognition of this by conferring a decoration upon its principal, Dr. Booth.

“The most recent advance in woman’s education has been the opening of a college for women in Tokyo a little over a year ago. That it was wanted is shown by the fact that it has been full to its utmost capacity ever since it opened. Indeed, its success is an embarrassment, for the growth that was anticipated in five years has been attained in two, and there are neither rooms nor instructors for the incoming class. The spirit of these students is revealed in the dean’s statement that ‘they listen with keen enjoyment to a lecture two or three hours long!’ The new era for women, now dawning in every land, is nowhere more evident than in Japan. She is offering herself for the much needed social service (one department of the new college is for training in this work); she is claiming her share in civic duties, and her brothers are beginning to support her claim. To teach her how to meet and maintain her new opportunities and responsibilities is one of the greatest possibilities of Christian schools.”

—*The Missionary Review of the World.*

## THE OUTLOOK IN JAPAN.

W.M. BANCROFT HILL.

“WHAT about the future religion of Japan? At present, she seems falling a prey to agnosticism. But can agnosticism satisfy her permanently? The confidence with which we answer no, is based upon our knowledge of European people. Now, it may

be that the sway which agnosticism has exerted over the Chinese literati for twenty-five hundred years, will be submitted to indefinitely by the Japanese. The conditions are unprecedented, and the result cannot be foreseen. Nevertheless, because we believe the Japanese heart to

be the same as our own, we likewise believe that it will not remain content with a blank denial of all religious cravings. And if Japan is to have a national religion, it must be Christianity in some form.

"Spiritually the missionary task in Japan is most difficult. In the upper classes the foes are agnosticism and contempt; in the common people they are indifference and materialism. Yet, despite much that seems to be discouraging, I find no feeling of discouragement among the missionaries or Japanese Christians. They believe that Christianity has made much more advance than appears on the surface. The number of open converts is comparatively small, about 110,000 Protestants and as many more Roman and Greek Catholics. Open profession still involves sacrifices, though Christianity is no longer forbidden or disreputable. The old dilemma of Naaman in the house of Rimmon is often reproduced. But the number of persons more or less acquainted with Christianity, and friendly to it, is greater than might be suspected. Nothing is more common than for a missionary to report, 'To-day I got into conversation with a Japanese stranger, and found that he used to belong to a Bible class or listen to preaching in another city, and was disposed to look further into the

claims of Christ.' Certain recent great evangelistic campaigns have reached thousands of hearers; and one Japanese pastor says concerning their fruits, 'I believe the public at large now feels that Christianity is a religion of Japan, and not of any foreign country. It is naturalized now.'

"Very recently a native evangelist in close touch with conditions told Mr. Lieters that he was most optimistic as to the growth of Christianity, and was sure that the next ten years would show more advance than the last fifty. And to the objection that there were few signs of this, he replied that they were not on the surface, but that the tide toward democracy and Christian ideals was setting now so strongly that no power on earth could stop it. Such statements could be multiplied. 'Indeed,' as Dr. Reischauer says, 'it will be difficult to find a real Christian in Japan who does not hope and believe that Japan will some day be a Christian land. However small the mustard seed may be, it will some day grow into a large plant, and give shelter. The leaven will ultimately leaven the whole lump. In short, the Christians of Japan have absolute confidence in the future of their religion; and it is this faith that overcomes the world.'—*The Missionary Review of the World.*

## THE THEOLOGICAL SEMINARY OF MEXICO.

REV. JOHN HOWLAND, D. D.

**T**HIS institution is the realization of ideals, hopes, plans and prayers on the part of Christian workers during the more than thirty years of Protestant effort in the country. A meeting of representatives of the different missions was held in the city of Zacatecas, in the latter part of the eighties, in which detailed plans were made for a union evangelical college and seminary. As the boards then felt unable to assume this burden and were unwilling even to allow an appeal to the churches, no further action was taken. Meanwhile, nearly all of the denominations had theological de-

partments in connection with their preparatory schools—the Presbyterians in Tlalpam, removed later to Coyoacan, both in the Federal District; the Methodist Episcopals in Puebla; the Methodist Episcopal Church, South, in San Luis Potosi; the Congregationalists, in El Paso, Tex., removed later to Guadalajara, Jalisco; and the Baptists, in Torreon and Monterrey. The intimate association of these schools with those of lower grade and of different character and purpose, and the very limited teaching force and equipment made it impossible to obtain whol'y satisfactory results; although a consider-

able number of efficient workers who are still in the field in Mexico and in Spanish work in the United States owed their preparation to these institutions.

In view of the fact that most of the American missionaries had been obliged to leave Mexico on account of political disturbances and strained international relations, officers and missionaries representing the different boards were called to meet in Cincinnati, June 30, 1914. In addition to the adoption of a plan for a territorial distribution of primary responsibility, a project for a union theological seminary was formally adopted and the boards were asked to name representatives to compose a committee to organize the work.

At the Panama conference in February, 1916, there was some conference between members of this committee who were present. On the 16th of November of the same year, a meeting was held in New York of representatives of several boards, at which a tentative plan was presented and approved. In connection with the National Evangelical Convention in Mexico City, in April, 1917, the committee and other representatives of the boards met and formulated a definite plan, which was put into operation at once. Rev. William Wallace, D. D., Rev. Orwyn W. E. Cook, M. A., and Rev. John Howland, D. D., were elected professors for five years, and the latter was chosen president, and instructions were given to begin as soon as possible.

Several conditions presented themselves that seemed clearly providential. A large building, very conveniently situated and well adapted to the purpose had been held on an option for rental for about a year, the owner preferring to wait rather than rent it to others. This was secured at once. The Normal School for Girls of the Methodist Episcopal Church, South, had been closed for several years and quite a heavy rent was being paid for the storage of the furniture, which was deteriorating from lack of care. The Women's Auxiliary Board very kindly offered to loan to the seminary what furniture it cared

to use, if they were released from all charges. Thus the new institution was able to begin at once, with almost no capital in hand.

The formal opening was held on Sunday, July 8, 1917, dedicating the building to the uses of the seminary, and classes were begun at once. As it was the middle of the Mexican school year, and the mission preparatory schools had been closed or at least considerably disorganized, the attendance was small during the first semester. In the year 1918, a good entering class was secured, several graduates coming from Puebla and Coyoacan. In the present year, 28 have been enrolled, representing all the supporting boards, as follows: The Presbyterian, U. S., 5; Methodist Episcopal, 4; Presbyterian, U. S. A., 3; Disciples, 3; Y. M. C. A., 3; Methodist Episcopal, South, 2; Friends, 1; Congregationalists, 1, and 5 from the School for Deaconesses. At the close of the term, four were given certificates for having completed the course of two years, different circumstances preventing them from taking the full course. All the students have had regular church work in connection with the different missions, and all are employed during the present vacation—four by the American Bible Society, and the rest by churches and missions.

The building in which the seminary is housed is of three stories. In the first are two offices, one of which is loaned to the General Secretary of the Committee of Co-Operation and the National Secretary of Evangelical Education; there are three class rooms, and a music room with a piano and an organ, there are also store rooms, a good shower bath, and rooms for the servants. On the second floor, the large drawing-room is used as a chapel, seating about 150; six rooms are occupied by the three professors, and there are kitchens and dining-rooms for the faculty and the students. On the third floor the large room that was used for billiards makes an excellent library, and there are eight rooms for the students, in most of them there are large built-in closets and

porcelain set bowls with running water.

The splendid building of the Y. M. C. A. is in an adjoining block, and the students have the privileges of the reading-room, baths, swimming tank, etc. They are given a physical examination twice a year and attend classes for physical exercise three times a week.

Arrangements have been made for the purchase of the furniture that was loaned to the seminary, for five thousand dollars, to be paid in three years. Three thousand has already been paid, partly by the sale of what was not needed and by economy in the appropriation. It seems probable that the rest can be paid next year, without the necessity of calling on the boards for an especial grant for the purpose.

The management of the institution is vested in the faculty under the direction and with the endorsement of a Council of Administration made up of representatives of the boards, one for each thousand dollars contributed. This council holds monthly meetings and exercises a close watch over the course of the seminary. All action of the council is subject to revision by a home committee representing the boards still more directly. The students look to the missions or churches for their support. Thus far it has been possible to furnish board, washing and mending for thirty *pesos* a month, and the food seems to have been perfectly satisfactory, as not a single complaint has been made. One of the professors takes a meal a day with the students, to secure more direct contact with the student life.

There seems to be no room to doubt that the seminary is the greatest advance yet achieved by evangelical effort in this country, and that it offers the largest promise for the future. Those who are now connected with it and who had previously worked in the denominational institutions are deeply impressed with the very superior advantages already offered to the students for the ministry. The wider range of training and personality on the part of the faculty and their greater opportunity for preparation and research; the better equipment; the close contact with the metropolitan churches, which

are of quite diverse types, and the opportunity to study the different methods under the direction of experienced observers; the facility for study and research in the national institutions; all these elements cannot fail to make for breadth, alertness and trained judgment. At the same time, the close personal relations with those who are to be the leading ministers of other denominations will do more than anything else to insure the right solution of interdenominational problems and the avoidance of difficulties. The experience of these two years and a half seems to have clearly proved that this intimate association with those from other churches, while it tends to eliminate sectarianism, does not in the least weaken denominational loyalty.

The situation presents a great opportunity for the future. Protestantism has made immense advance in winning the respect of the people, at the same time that the power of the Romish Church to misrepresent and oppose is greatly reduced. There is quite a group of able, trained and safe Mexican workers available for the faculty, and it seems probable that the enthusiasm of changed conditions and larger plans and greater freedom will attract a sufficient number of promising students. If a suitable plant and sufficient endowment to relieve the boards from the burden of maintainance and insure against recurring stringency are secured, there is every reason to expect that a steady stream of efficient workers can be assured, who will stimulate, organize and direct all helpful efforts and who will act as a leaven to rapidly transform actual conditions.

At present there is a serious lack of sufficient preparation on the part of the students. The Mission and National Preparatory Schools give little, if any, further training and mental furnishing than a good high school, and the lack of the four years of college is a serious handicap. When the proposed National University is established with *Altos Estudios* (college) and normal courses, the seminary will be able to take the best of its product and find it capable of reacting to the

specialized training that will be offered, and the seminary will come more and more to be what it already is to a considerable degree, the center for all evangelistic effort. Most of the committees for the different departments meet in the seminary and the faculty are in de-

mand for taking parts in conventions and giving addresses on especial occasions.

Details of possible location, plans for equipment and buildings have been studied sufficiently to enable them to take concrete form as soon as sufficient money is available to make a beginning.

## REPORT OF THE FIRST GENERAL CONFERENCE OF THE NATIVE PASTORS AND ELDERS IN AFRICA.

**W**E record with joy and great encouragement an abstract of the report of the first general conference of our pastors and elders.

### INTRODUCTION.

A note of thanksgiving for God's presence and blessings, also a word of appreciation of the spirit with which the missionaries have taught the Gospel in our midst; which has stood out in marked relief from that of Roman priests. The former have in humility cried, "all and only in the strength of our common Lord." The latter have cried, "In the name of man, and by the might of this world." All praise to Him, who has in His providence here in our own village life made clear for us, His babes in Christ, the indisputable pre-eminence of the method which has followed His word.

Therefore our conference resolves:

1. That we will never go forward save in prayer to and reliance upon Him.

2. That love is the only sure test of the Holy Spirit, all partiality and divisions being indications of Satan.

3. That when we go to the villages of others, we go as ministers and not as chiefs.

4. That when we go among our assistants, either socially or officially, that we go in the spirit of humility, considering ourselves lest we be tempted.

5. That in all higher matters as well as in difficult problems we rely upon and yield to the advice of the missionaries.

6. That we be on constant guard against the subtle temptation of the flattery of men, lest we think more highly of ourselves than we ought to think. Let us the rather after a work well done examine ourselves in prayer that humility may abound in us.

7. That our gifts be without any ostentation and that we by our possessions not become an offense to others, even our own servants. This statement, however, must not be interpreted as condoning laziness, for "If any would not work, neither should he eat."

8. That we rigorously condemn all lust of worldly possessions, yet we find it necessary to add a word of caution against hasty or indiscriminate condemnation of mere external appearances, "For the Lord who looketh upon the heart has said, 'By their fruits ye shall know them,'" and would have us judge character by deeds and life. We earnestly beseech one another that when sins or temptations of this kind occur that if possible the fault be corrected by prayerful, sympathetic, and private teaching, rather than by law and by public rebuke, recognizing as we do that conversion of the heart is necessary to correct outward life.

9. That we be mindful of the Apostolic exhortation concerning doubtful disputations, yet we must continually remember that a mind just groping for the light must if reborn find manifold questions to ask. Thoughtless acquiescence could therefore become a greater evil than questionings, however temporarily vexing.

## A GIFT FROM THE RED CROSS IN SIBERIA TO OUR WORK IN KOREA.

**M**R. SWINEHART writes us that on going out of business in Siberia the Red Cross is distributing its accumulated hospital and relief supplies to different missions in the Far East that co-operated with the society during the war. The supplies consist of bandages, gauze, absorbent cotton, surgical dressings, hospital outfits and complete laboratory outfits and a number of other things that will be useful in the hospital work. The value of these sup-

plies made to our Korean Mission is estimated at \$25.00 gold. There are also about fifty tons of drugs at Vladovostok, which it is also expected will be distributed among the mission hospitals. Mr. Swinehart writes, "As we have only to pay the freight on these supplies from Wonsan to our mission you will see what a splendid gift this is for us. The goods will be admitted to the country free of custom duty."

## INCIDENTS FROM THE WIDE FIELD.

**T**HE largest public congregation in the City of Mexico, Protestant or Catholic, meets in the Methodist church. One of the leading dailies schedules regularly the doings of Methodist headquarters. It is something new to note Bible quotations with considerable frequency in the papers. Mention is made of representatives in the National Congress quoting Scripture, one even bringing his Bible to the capitol to read a long passage from the Gospel of Matthew as a part of his speech. In two of the largest Methodist provincial schools, the governors of the provinces come each year to preside over the commencement exercises and children of governors and of other influential people are becoming pupils in considerable numbers. Village after village in the Pueblo District is opening up to Methodist mission work, the earlier persecution having given way to hearty appreciation and active co-operation.—*Record of Christian Work.*

Mr. Kamiyama, colporteur of the American Bible Society in Japan, at nineteen killed a man in a fit of anger and was condemned to hard labor for many years. The first decade of prison life was marked by unruly and insubordinate conduct, with frequent severe punishment. Then he stumbled upon a Bible and reading the verse, "Come unto me, all ye that labour and are heavy laden," ex-

claimed, "This is what my heart has been crying for all my life." In writing of his conversion later, he said:

"In the past I had attended the Buddhist chapel service but the priests' ineffectual prattle went in at one ear and out at the other. This one verse from the New Testament was imbued with a power that effected an instantaneous and complete change in me."

Christ became the center of his life. His conduct was now so different that the prison authorities soon learned to trust him and placed him over other prisoners. Three years ago he was liberated and, thanking God, he prayed that henceforth he might spread the Word among his countrymen. So he has been now, for two years, a valuable colporteur of the Bible Society.—*Record of Christian Work.*

An address by the District Judge of Nellore, W. N. K. Venkatavamiah, was the feature of the Kodaikanal Missionary Conference held recently:

"I for one," he said in a fine peroration, "am firmly persuaded that the Despised and Rejected of Men, Who subdued Greece and Rome, will yet gather India to His bosom. But of one thing we may be reasonably certain. In the immediate future, Christians, Christian institutions and Christian effort must be

prepared for hatred, opposition and persecution. What then! The Church must simply go forward where its Head may lead.

"Time would fail me were I to attempt even a bare mention of all the forward movements in India that Christianity has inspired or aided. For what Christianity has done in regard to the education of women and the recognition of their lawful place in the home and society, India owes a debt that can never be repaid save by undying gratitude. In the matter of medical relief to suffering womanhood, Christian charity again has led the way. The 'depressed,' or rather oppressed, classes are the object of much solicitude nowadays alike to State and private philanthropy. Christian effort forestalled them about a century ago. Christianity has held out the right hand of fellowship to the outcastes and to-day their children sit in high places and move as equals amongst their fellow-men. The transformation among the degraded and despised Mala and Madiga has been nothing short of a miracle. Scores of men from these sections are pursuing honorable careers as pastors, teachers, medical men and in government service. Not

long ago a young girl of this class took the B. A. degree I witnessed the ovation she received from an assemblage of Brahmins, Sudras and Mohammedans in a public meeting of congratulation.

"A Madiga Christian girl was witness in a crowded court. Her demeanor was so frank and dignified and her anxiety not to swerve by a hair's breadth beyond the limits of strictest truth was so obvious, that a jury of high-caste Hindus felt no hesitation in accepting her almost uncorroborated evidence. If you knew the community to which she belonged, their unspeakably filthy and squalid physical condition, their utter lack of moral sense, their servility, you would bow your heads in deepest thankfulness for this miracle that Christianity has wrought, a miracle greater than that wrought on the demoniac of Gadara. That truthful, because God-fearing, Madiga girl is but a type of hundreds of her humble sisters who, as teachers in government and mission schools, as Bible women in Hindu homes, as nurses in hospitals and as medical women, are daily bearing witness to the transfiguring power of Jesus of Nazareth."—*Record of Christian Work.*

## PROGRESS AT TSINGKIANGPU.

REV. A. A. TALBOT.

WITH 30% increase in our appropriations, we are joyfully busy enlarging our work,—renting chapels and securing more helpers. I have just secured four helpers from the Province of Shangtung to come and labor in our field at Tsingkiangpu. These men will be of great assistance, as we are at present in such need of evangelists. They come from the English Baptist Mission, but that makes no difference in China, where we are thrown so closely together and where we are all working together against a common enemy. As they are not ordained pastors, we can use them, so long as they preach Christ and him crucified. One of my best helpers belongs

to the Free Methodist Church, but unless you were aware of the fact, you would take him for a good Presbyterian! They all, Presbyterians, Baptists, and Methodists, alike, whenever the occasion suits them, preach salvation by works, notwithstanding our teaching to the contrary. Good works, to the average Chinese Christian, are a little too good, not to have a few laid up in cold storage, in case of emergency at the last day! But one cannot but admire their simple faith in the Bible. One of my men, as he was preaching to an audience last week, cried out in great earnestness, "How can you doubt the Bible! God commanded the Ark to rest on top of Mount Ararat and it is resting

there to this day! What better proof do you want? How can you doubt it?" They are learning by experience and are becoming more valuable each year. It is gratifying to see them in the meetings of Synod and Presbytery, where they are quite able to hold their own.

Colportage work is being carried on in our field as usual. We have heretofore used the annotated Scripture portions issued by the Scottish Bible Society. We have found these annotations invaluable for the heathen reader. We have sold these each year by the thousands. But since the conclusion of the war we have been unable to secure any. I have also sold Dr. John's "Catechism of Christian Doctrine" by the thousands, but the price since the war has jumped from \$12 to \$60 per thousand. So we can now use them only sparingly. I have found this catechism to be the best one for general distribution. Quite a large number in our field have recited the Shorter Catechism. These have each received a Bible from the Presbyterian Committee of Publication.

As the work grows the call from the country districts becomes stronger and

stronger. In answer to this call, we have just rented a large house in one of our principal outstations, where Mrs. Talbot and I, with the children, plan to go for a month or two each spring and fall. This will open the way for a larger work among the women and will enable us to have a larger and better Girls' School there. The great need of our country work now is the development of the women's work and to this we are giving our time.

Mr. and Mrs. Graham have been itinerating together this last fall and together holding Bible classes in the several outstations in his field. It is very encouraging to hear of the large numbers that came out to their classes. Mr. Graham has also rented several new chapels in important centers and is at present holding evangelistic services in each place.

We are all very much interested in the effort of the home church to secure larger funds with which to do a larger work. Now is the time to put money and life into this great field of China. The opportunity can hardly be greater. And who can say how long it will last.

## A WINTER TRIP UP THE GRAND CANAL.

J. E. WAYLAND.

THE Grand Canal serves the purpose of train, steamboat and motor truck for the section of country, beginning at Chinkiang and extending in a northwestern direction for eight hundred and fifty miles. Tsiangkiangpu, our destination, is located a hundred and thirty miles up this canal. We left Shanghai, by rail, Monday morning, January 12th, for Chinkiang. Here we engaged passage on a canal barge to Galou, for the launches could run no farther on account of the low water. When we got to the wharf we found the barge covered, as thick as gnats, with Chinese. We were perplexed to know where room could be found for us. Soon we were shown a small door, inside of which was a ladder, leading to our state rooms below. There were two rooms about five feet wide and six long, divided with a crude wooden partition. On each side, running lengthwise, were flat wooden benches. These benches were the seats and also our beds. Fortunately for

us, Dr. Bell had brought large canvas bags filled with warm bedding. Our beds were made up, as soon as our numerous bags and bundles had been stowed away, and things looked more comfortable. When traveling in China, you must provide yourself with food-box and stove, unless you choose to eat Chinese food, and this the average foreigner doesn't care to do on the first trip. Dr. Bell had proven his ability along culinary lines, when we went camping together in America, so it naturally fell to his lot to prepare supper, since Mrs. Wayland was just recovering from an attack of influenza. We surely did relish that hot meal when everything else was so cold. Among the many things to make us comfortable was a "tong-hoo," which is a Chinese water bottle made of pewter. This was brought out and filled with hot water. I thought this a great institution to keep one in good spirits in cold weather, until somehow it unfortunately got tilted in removing it from under my cover

and it left its watery trail behind, to wish me a comfortable(?) night's rest.

Custom officers examine the boats at certain points, but they don't bother much about foreigners. Consequently, Dr. Bell had told me to yell out "wai goch ren" in case any one knocked on my door. These words given the right tone mean "foreigner." It seemed to me that every custom officer in China knew my door, from the number of knocks I heard. To every knock I would holloa, "wai goch ren." Once that last word slipped from my mind and all I could do when I heard the next knock was to yell "wai goch—umph." Just come to China and experience some of the embarrassing things which will certainly be sure to greet you and you can appreciate my feeling, when I learned the next morning that those numerous knocks had been caused by the Chinese above stamping their feet against the floor to warm them, and breaking the shells of hard-boiled eggs. I won't mention how those Chinese who wanted to sleep felt towards that crazy foreigner in there who kept on hollering out that he was a "foreigner."

Instead of getting to Gaiou early the next morning, as we had hoped, we only got to within eleven miles of it, for an ice jam had formed during the night and we could not hope to break through. Dr. Bell struck out in that bitter cold to walk to Gaiou for his motorcycle. He got back about dinner, but it was too late to reach Tsingkiangpu, ninety-four miles away, that day and we dare not travel at night. In speaking of his trip to Gaiou, he told us about going into an eating house and ordering food, as he was very hungry after his long walk. And when he was almost through, finding that he had left all his money back at the boat,

he walked up to the proprietor, borrowed a dollar from him, a perfect stranger; paid his bill and left. There are a great many things that can be done in China that can't be done anywhere else.

We left as early as possible the next morning, with Mrs. Wayland in the side-car, Dr. Bell running the machine and I was perched up on a little seat, behind. We had to travel along the bank of the canal, over a path that was often so narrow that the machine could hardly travel over it and often beneath, on the canal side, a dangerous descent. I asked Dr. Bell if any one had ever gone over the bank and he reassured me that no one ever had and that if I did that I would have the distinction of being the first one. Well, it wasn't long after that until we came to an extremely narrow place and the machine tilted. To keep it from turning over it had to be guided down the bank. I was off in an instant and tugging with might and main to hold it back.

Providentially this was the first place we had come to, where we could go down without doing much damage. The bank was sloping and the ground soft. We slowed down and stopped after having gone about seventy-five feet. As soon as we stopped I said, "Well, old boy, I've had 'the distinction.'" I was thankful indeed to have had it and come out unscathed, even though, much frightened.

After going through numerous villages and being greeted by scores of Chinese children who ran from every direction to catch sight of the motorcycle, we at last reached Tsingkiangpu, late that afternoon, very tired but extremely thankful to get there.

*Tsingkiangpu, China.*

## THE OPIUM BURNING AT SHANGHAI.

BY MARGARET HANBY PORTERFIELD.

**A**CROSS the Whangpoo from Shanghai stand four inconspicuous brick kilns, from the square chimneys of which for over a week rolled an odd brown smoke—opium smoke. Here, on the foreshore of Pootung, the Chinese government burned hundreds of chests of opium, thereby setting up a mark of advancement in the suppression of opium dealing in China. The government had taken over millions of dollars' worth of opium from the "Combine," and from various firms. After chemically testing the opium in each chest the whole lot was burned—ball by ball—in the presence of the government commissioner and other officials, Chinese and foreign.

Many of us had the good fortune to be on hand for this unique and at the same time significant spectacle. One morning a party

of us boarded a launch plying between the Bund and Pootung, and were carried across to the scene of operations. As we landed, the customs' boat came alongside the bank loaded with duly signed and sealed cases of opium in charge of Chinese and foreign customs' officers. These boxes were carried up the narrow plank walk under escort of Chinese soldiers and so brought to the four interesting kilns. The whole business was like a weird dream—here were spectators of sundry nationalities, officials, Chinese provincial soldiers in khaki uniforms and wild fur caps, coolies, and tea venders, all with attention fixed on the burlap-covered, sealed boxes of opium lying in front of the blazing ovens. After a breathless moment in which the seals were vised, the boxes were torn open, and inside

lay about twenty balls of opium—big brown balls almost as large as cocoanuts. We pressed eagerly into the mob around the furnace door, and, much to our satisfaction, were allowed actually to throw balls of opium through the narrow opening into the flames. Each ball was valued at six hundred to seven hundred dollars Mexican, so this sport was nothing if not expensive! As the newspaper said, "It was a sight to make moan agonizedly in the breezes the spirits of any mandarins of but three or four decades back that chanced to be wandering over the fields of Pootung." Now and then coolies with thirty-foot pokers stirred up the blazing mass in the kilns so that splendid orange tongues of flame shot out of the brown smoke, with its insidious smell. As each box was emptied, the very dust inside was swept up and burned. Later, all the ashes were mixed with salt to make them useless, and consigned to the bottom of the river.

On the first day of the burning, January 17, 1919, a mass meeting was held in Shanghai to inaugurate an International Anti-Opium Association, the purpose of which should be to further better legislation and

co-operation in the restriction of opium, morphine, and their allied poisons to medical use only, and to bring relief to opium victims. A discussion of the price of opium showed that the four-pound ball selling for six hundred dollars in Shanghai could be had at six dollars a pound in London, proving how expensive is the opium habit in China, and what ruinous prices users of the drug are willing to pay. The result of this meeting was that the Peking government has called for similar meetings in other cities and has recommended that the attitude of Shanghai towards the opium problem be followed. Every such step is an advance against the illegal cultivation of opium in certain provinces, and the enormous amount of smuggling from other countries. If all the villages in China could have heard the stirring speeches in Shanghai, or have seen the impressive object lesson on the Pootung shore, whereby the Chinese government voluntarily destroyed twenty-five millions of dollars' worth of opium, they would begin to appreciate the seriousness of the situation and the fact that some time in the future the days of opium smoking will be past.—*Spirit of Missions.*

## PASCHOAL THE PERSECUTOR BECOMES PASCHOAL THE PREACHER.

By REV. HAROLD H. COOK, of Brazil.

### A BRAZILIAN TROPHY OF GRACE.

THE same triumphant grace of God by which Saul of Tarsus became Paul the Apostle changed Paschoal the Persecutor into Paschoal the Preacher.

Paschoal Pitta was born in Brazil of Italian parents, both of whom died when he was about seven years of age. He was taken by Roman Catholic relatives who owned a brewery at a place called S. Joao d'el Rei, where he became a veritable little slave—cruelly treated, overworked and underfed. From early morning till late at night it was his lot to do house work, run errands, deliver beer, collect empties, wash bottles, label them, etc., etc. He had no regular bed; sometimes the straw in which the bottles were packed, sometimes an old mattress, but more generally the dirty clothes of the household. No school and no play; and worst of all, none of that care and mother-love which is the birthright of every child.

Little Paschoal knew that his father had intended him to become a priest, because as such he "could earn money by simply knowing how to sing in Latin." He had a natural inclination to books, and one day asked if he might go to school. The reply was that *work*, and more *work*, was the best school for him and the only kind they in-

tended to supply. He thereupon resolved to clandestinely attend a night school. But alas, he only succeeded in attending five times, when he was found out and his guardians took steps to prevent his continuing.

It happened one day that he had the opportunity of carrying a bag from the station to a hotel near by. The passenger to whom it belonged had no change, and by way of compensation gave Paschoal a little book which briefly told the life of Christ. The boy was delighted and it revived anew his desire to learn to read. He gleefully went off to show his treasure to the priest, expecting to receive his congratulations. What was his astonishment when the priest pulled his ears and said: "This is a Protestant book and of the Devil." On returning to the house he was thrashed and his precious book burned.

One day he passed a house in which some people were singing "The blood of Jesus has washed me clean." The door of the house was shut but there was a side window open, and full of curiosity, he climbed up to look in. He saw about eight persons gathered together, the meeting being led by a patriarchal-looking man with a large book in front of him, out of which he subsequently read. Paschoal remembered one sentence

only: "*I will not leave you as orphans*" (John 14:18 mar.). On this subject Paschoal wanted to hear more, and on returning home not only told what he had seen and heard, but announced his intention of going again on Thursday. This he was strictly forbidden to do, being informed that those people were Protestants and entirely of the Devil. He thought it strange, however, that such prayers and singing as he had heard, and the reading from the Book could be of the Devil. Accordingly he went again on the Thursday, but was followed by his uncle and taken back home to be severely thrashed. After which he was told such things concerning the Protestants that his mind became thoroughly poisoned. The priest taught that to harass and ill-treat the Protestants was well pleasing to the saints and when later on a missionary (Rev. Alva Hardie) came to reside in S. Joao, Paschoal was one of those who went to stone the house and break the windows.

At eleven years of age he was sent to the workshops of the railway near by, having still to fill in all odd time with jobs at the brewery or in the house. However, this contact with the outside world developed the independent and daring nature of the lad, exemplified by the fact that during a strike of the railway employees he was the one chosen to cut the telegraph wires of that particular section.

In 1901, in order to get away from his brewery relatives, he asked the works manager to arrange his transfer to some other place on the railway. This was done, and Paschoal naively relates how he prayed to his own particular saint, asking that his relatives might be induced to give their consent. However, his saint failed him in this respect, and he had no option but to get away by night, which he did. At the end of 15 days his relatives found out where he was and went after him, but did not succeed in taking him back with them.

Towards the end of that same year Paschoal went to a town called Lavras, where he met a shoemaker who offered to teach him cobbling. This man had two daughters who were studying at a Protestant College near by and Paschoal had hopes that, if he accepted the offer, there might be opportunities for learning to read. On asking the man whether this would be the case, he replied in the affirmative. So Paschoal relinquished his railway work and started on the new job. With the daughters he learned the alphabet and the elementary stages of reading. Then circumstances arose which prevented the continuation of their tuition, but Paschoal determined to go on alone. In order to do this he asked the shoemaker to obtain for him a book—any book. The man gave him a New Testament, not because he was

a lover of same—indeed, he was an immoral man—but because he was a hater of the priests, and hoped to make Paschoal one also (Paschoal had become quite an ardent Romanist, and served as an acolyte, not that he cared greatly for religion, but as a tool in the hands of fanatics, he found an outlet for his turbulent spirit). God used the wrath of man to His own glory, for by the New Testament which the priest-hating shoemaker gave him, Paschoal for the third time was brought into contact with the gospel. He knew the book was prohibited, but such was his desire to learn that he steadily went ahead with his studies. What was his astonishment one day to find the words he had heard in the meeting at S. Joao, viz., "*I will not leave you as orphans*." The first seeds of doubt against the Church of Rome were sown in the heart of this orphan lad, for why should a book that said such good things be prohibited? His interest was so aroused that he redoubled his efforts to learn and in course of time became quite a fluent reader, not only of the New Testament but also of newspapers, etc.

During the preparation for the visit of a certain bishop, it fell to Paschoal's lot to wash and clean the saints and images prior to their being repainted and repaired. It was somewhat of a shock to discover that his own particular saint was quite a fake production, consisting merely of robes draped over boards, with the head skilfully secured on top. He began to lose faith in the images and on mentioning the matter to the shoemaker, the latter showed him the Ten Commandments in the Book of Exodus. The training of many years dies hard, however, and Paschoal was not prepared to accept this evidence, having always been taught that the Protestant Bible was false and not the true Word of God. Having advanced this hoary fable, the shoemaker told him to be shown the passage in the priest's own Bible. Approaching the priest with this request, the latter angrily refused and soundly rated Paschoal for mixing with Protestants, adding that the Bible was a book for priests only to read. Nevertheless, Paschoal succeeded in getting access to the priest's Bible, and found the passage identical with that of the Protestant Bible. God, in His great goodness, was slowly but surely leading him on, and although he did not at this stage become less anti-Protestant, the Romish thermometer in his heart descended by several degrees.

The next great step in the persecutor's progress took place just when the enemy of souls made an extra effort to drag him aside. This was on the occasion of the annual carnival, against which the Protestant pastor had announced that he would speak at a meeting in the despised little meeting

room. This did not please Paschoal, who objected to his pleasures being attacked. He therefore got together a number of his followers, who were to remain outside with stones ready, while Paschoal would go in and occupy a place near the lamp, which at a convenient moment he would smash, and in the confusion escape. His appearance outside was to be the signal for his companions to aim at the windows with the stones they had in readiness. The moment that Paschoal judged would be most convenient was when the people had their eyes shut—"waiting for the Devil" as the Romanists said. The meeting commenced and after an opening hymn the people closed their eyes for prayer. Paschoal's hand closed on the stone in his pocket, but he thought he might as well hear a little first; there would be plenty of time. And lo, the old man who prayed was asking God to *bless the people of the town, to heal the sick, and protect the orphans!* Paschoal was perplexed. This was not what he had expected, and quite different to what he had been informed about the Protestants. He forgot about the stones in his pockets and his companions outside. But when he did go out he found them angry for having done nothing and for having kept them waiting. He told them what he had heard, however, and suggested that at the next meeting they should go in with him. At this some of them turned on him and wanted to stone the windows there and then. In Paschoal, however, they found an unexpected champion of the Protestants, for pulling out his dagger he threatened to stab the first man who dared to throw a stone. They went away, making up their minds to choose a new leader.

In spite of jeers and sneers, Paschoal returned another day, and was kindly received in a class at which he asked many questions; and now once more was the hand of God revealed. For when he went out he was given a little card on which he read the words: "*I will not leave you as orphans.*"

During the year 1903 Paschoal commenced to do the mending of the footwear at the Protestant College in Lavras. He asked Dr. Gammon, the principal, if he would receive him into the college and allow him to pay his way through with his boot-mending work. At the time there was no vacancy, but Dr. Gammon promised to take him in at the first opportunity. During the inter-

val of waiting Paschoal's work took him elsewhere, and he lost for a time the good impressions he had received and passed into a period of indifference towards religion generally, both Catholic and Protestant. He had the same untamed fiery spirit, which often landed him into trouble. Finally, in 1904, he received word from the college at Lavras that there was a vacancy, and off he went at last to enter upon the realization of his many dreams. He duly entered the college. But what a student! A veritable volcano! Consequently, when he expressed a desire to be received into church membership, his reputation was such that nobody took him seriously. This attitude was perhaps a mistake, since it caused such a reaction that he came even to mock at the gospel. But there were some who were praying for him, and the Spirit of God continued to strive with him.

Then there came a memorable day when a special service was announced to be addressed by a visiting preacher. Paschoal, full of curiosity, went to see and hear the stranger. Who should it prove to be but the Rev. Alva Hardie, the missionary at S. Joao, who had suffered much at the hands of Paschoal and his companions. Mr. Hardie preached on 1 Kings 18:21, and the message was used of God to the definite conversion of Paschoal. He became obedient to the heavenly vision, and humbly yielded himself to God.

Having completed his course in Lavras College, he commenced to study law with a view to becoming a barrister. But God had other purposes for him. He was a chosen vessel. And when the call came, he forsook all to follow the Lamb whithersoever he might lead. Offering himself as a candidate for the ministry he was accepted and entered into the Seminary at Campinas. In 1914 he completed his course and commenced his ministry, which God has wonderfully owned and blessed. Paschoal, having been forgiven much, has learned to love much. He now has under his pastoral care four organized churches, ten congregations, and twenty-two preaching points. Pray for him, that he may be filled with the Holy Spirit and that he may be used of God to win many others to Christ, as he himself has been won.

"The Lord hath triumphed gloriously."

## PEKING LETTER.

From MOTHER STUART.

I AM wondering what I can find from this part of China that will be of interest, as our mission has no direct work in this city. Of course the Peking University claims the first place as being the reason for our being here, and I wish I had more definite news to report of its material progress, foremost of which is securing the land for the new site. After many efforts attended by disappointment, there seems a reasonable prospect of getting a suitable plot outside the west wall of the city; but we cannot consider anything sure until it is in the hands of the purchaser by a written contract, so that I can only say that we are still "in the air." The architect has drawn up beautiful plans on paper, which, if realized, will be a wonderful addition to the landscape, to say nothing of the great amount of good to be accomplished; but it takes a lot of faith to see these buildings taking bodily shape, and doing the work for which they are intended.

The university is still smarting under the blow received in the death of Rev. Mr. Ogilvie, for, while his teachings were confined to the School of Theology, his influence was felt in all departments, where he was universally loved and respected. We are still wondering *why* this bereavement had to be, while the problem of adequately supplying his place looms as large as ever. It is perhaps trite to speak of the endless variety of detail that keeps one busy in trying to launch a new university; but it is fair to say that the place is not a *sinecure*, nor does it give one a chance for sleeping at one's post.

As to things of a more personal nature, we find ourselves in a big community of foreigners, and an equally big one of Chinese Christians, all of whom are most cordial and friendly, and give us a warm greeting into their midst; but after the first introduction, it will take time for us to get assimilated, and find our place. Every Sunday at 5:30 P. M., there is a service in English at the Y. M. C. A.

building, where one experiences a bit of the homeland in the several hundred gathered together for worship, mostly Americans. Here, too, one sees a number of Chinese faces, such as returned students and those who enjoy an English service. As in other places, the missionaries are engaged most of the day in Chinese work, but find comfort in coming together at the close of the Sabbath for this worship together. This place is sought out by all the Christian strangers in Peking, so that it becomes a point of general meeting and greeting. The regular pastor is Rev. Mr. Beers, who, besides being an excellent preacher, is a faithful pastor in looking up and shepherding all the dwellers in this cosmopolitan city, who do not regularly attend the Episcopal service in the British Legation. This includes a large number of professing Christians, who are here for a longer or shorter time, such as the students in the Language School, who represent many forms of faith and practice. These may join the church as regular communicants, or by affiliation for the time being. At every communion season, it is interesting to hear the names from so many denominations, and from so many widely scattered places, of those who gather here around the table of one common Lord. All parts of the British Empire and the U. S. are represented. The number of business people, who come with their families, is increasing all the time. This is specially true of Americans, whose influence is becoming more and more pronounced in the community. The American school for children already numbers about one hundred, taught by most competent American teachers in all the different grades. Besides this, there is an American school at T'ungchow of higher grade, about fourteen miles away, where one can prepare for college.

As is well known, there are four large influential missions at work in Peking, which co-operate in all kinds of Christian work, and which have much to show for

their fifty years (or more) work, in the number of strong churches, some independent and self-supporting. The S. P. G. Anglican Society is almost the only Protestant mission work in the South-western part of the city, and is doing faithful service in its district. It is also asking for a share in the union institutions, though greatly crippled just now by war conditions. The Salvation Army is also hard at work in Peking, reaching the "down and out," suffering poor in a way that the other missions do not, while the splendid force of Y. M. C. A. and Y. W. C. A. workers are making their influence felt in every department of Christian work. Through their Chinese secretaries, they reach out to many of the official class, and especially to those in government employ. So many of these have been trained in Christian schools, but fall away when they come to a place like this.

There is a splendid work being done among the students of the government schools, by a body of young men one each from a mission, who act as unit in carrying out their plans, and make this work a special study. The students are very responsive, and we hear that the work is being greatly blessed.

I must not omit mentioning what seems a unique opportunity that has come to the Peking University in the shape of an industrial farm experiment. A Chinese gentleman of large means wants to purchase and conduct a stock farm of 1,200 acres with the best material in animals, machinery, methods, that can be obtained, but wants it under the wing of the university. His motive seems to be patriotic as well as philanthropic, as he wants to help boys to get a living in this way. Part of the work will be a training for this work on the farm, while pursuing their studies part of the time. As he proposes to put out all money for the enterprise, there is not much financial risk, and he seems thoroughly in earnest, besides being vouched for by some strong Christian men. He is paying the expenses of a foreign gentleman, a member of the faculty, to go to the U. S., to employ an expert in farming, and will put up the money for all the improvements proposed. This unexpected project has interested us all deeply and we are looking forward to its development with the highest expectations.

## HIDDEN TREASURE.

1. What is the "Soul of Japan?"
2. There is a great difficulty in the way of Japanese becoming Christians—what is it?
3. The bureaus of Japan are kept busy—what are some of their duties?
4. A cooking class an evangelizing agency—where?
5. A whole family brought to accept Christ by reading the Gospel of John—how did they get the copy?
6. What ceremony attends the reading of "The Japanese Imperial Rescript on Education"?
7. A striking contrast between the Christian and non-Christian ranch in Mexico—what is it?
8. Some facts that show us that work among the Mexicans is immensely worth-

- while—what are they?
9. Bread cast on the waters has returned cake—in what way?
10. What is the crying need of educational missions in Japan?
11. When is a station a "one-man station" and that man a woman?
12. And "they listen with keen enjoyment to a lecture two and three hours long—who and where?
13. What does a native Japanese pastor say of the fruits of Christianity in Japan?
14. The greatest advance achieved by evangelical effort in Mexico is—what?
15. Mutoto, unusually busy, what was the occasion?
16. Wholesome entertainment, a telling influence on the Christian work, where?
17. Patient in tribulation—who?

## SENIOR FOREIGN MISSION PROGRAM FOR SEPTEMBER, 1920.

Arranged by MISS MARGARET MCNEILLY.

TOPIC—JAPAN.

Hymn—"Jesus Shall Reign."

Prayer—That the Church at home will answer Japan's call for workers.

Minutes.

Roll Call—Answer with an item of missionary interest on Japan.

Business.

Offering.

Devotional—Isaiah 45:18-23.

Prayer.

Solo—Selected.

Poem—Trust.

Quiz—Hidden Treasure.

Hymn—"Take the Name of Jesus With You."

Topical—The Soul of Japan.

The Government of Japan.

Education of Women in Japan.

Educational Missions in Japan.

Hymn—Selected.

Close with the Lord's prayer in concert.

## SUGGESTIONS:

Have a map talk on Japan, locating our mission stations, giving the date when opened and by whom. (The Prayer Calendar will give this information.)

Distribute souvenirs of Japan for the members to take home. Attach to each a need to be prayed for. Colored post cards of Japan with a message on each would be attractive.

Pray earnestly for our missionaries that they may make the Gospel message reach the heart of Japan.

## FIVE MISSIONARY NURSES NEEDED IMMEDIATELY IN CHINA.

EGBERT W. SMITH.

LETTERS from China inform us of desperate needs in several of our missionary hospitals. Unless we immediately secure at least five trained nurses, to supply vacancies, we shall have several break-downs on the part of over-worked missionaries.

We want registered nurses in sound health and of earnest Christian character. To such there is offered on the foreign field a magnificently fruitful and happy sphere of service. Through ministry to the body there is opened a direct path to the heart.

Our Committee pays all traveling expenses and promises a comfortable and economical support.

If you are so situated that you could not engage for a life time service, could you go out for a five year term?

For further information, address Egbert W. Smith, Box 330, Nashville, Tenn.

## WHO WILL APPLY?

EGBERT W. SMITH.

A letter received this morning from Rev. Dr. W. F. Junkin at Sutsien, China, says:

"Will you not *please* use *personal* efforts not only to send us a male evangelist and his wife at once, but also a lady teacher to help in the Girls' School? She must have a knowledge of music."

Dr. Junkin goes on to dwell upon the wonderful opportunities of the school for reaching a wide territory.

We are hoping and praying that this call may reach the hearts of some of God's faithful children and that these three sorely needed workers may be immediately supplied. For further information, write me, Box 30, Nashville, Tenn.

# Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA.	[52]	Parahyba, 1917. Rev. and Mrs. W. C. Porter. Canhotinho.	Hwaiianfu, 1904. Rev. H. M. Woods. Miss Josephine Woods. Rev. and Mrs. O. F. Yates. Miss Lillian C. Wells. Miss Lilly Woods. Rev. and Mrs. Jas. N. Montgomery.
Bulape, 1915. Rev. and Mrs. H. M. Washburn. Rev. and Mrs. C. T. Wharton. Miss Elda M. Fair.		*Mrs. W. G. Butler. MID CHINA MISSION [75]	
Luebo, 1891. Rev. and Mrs. Motte Martin. *Dr. and Mrs. L. J. Coppedge. *Miss Maria Fearing (c). *Rev. and Mrs. T. C. Vinson. Rev. and Mrs. S. H. Wilds. Dr. and Mrs. T. Th. Stixrud. *Rev. and Mrs. A. C. McKinnon. Mr. and Mrs. T. J. Daumery. Mr. and Mrs. C. R. Stegall. *Miss Mary E. Kirkland. Rev. and Mrs. R. F. Cleveland. *Rev. and Mrs. A. L. Edmiston (c). Rev. and Mrs. J. W. Allen. Mr. and Mrs. Savels (Associate Workers).		Hangchow, 1867. Mrs. J. L. Stuart, Sr. (Peking). Miss E. B. French. Miss Emma Boardman. Rev. and Mrs. Warren H. Stuart. Miss Annie R. V. Wilson. *Rev. and Mrs. R. J. McMullen. *Mr. and Mrs. J. M. Wilson. Miss Rebecca E. Wilson. Rev. G. W. Painter, Pulaski, Va. Rev. and Mrs. J. M. Blain. Miss Nettie McMullen. Miss Sophie P. Graham. Miss Frances Stribling. Mr. and Mrs. Andrew Allison.	Yencheng, 1909. Rev. and Mrs. H. W. White. Dr. and Mrs. J. W. Hewett. Rev. C. H. Smith.
Mutoto, 1912. Rev. A. A. Rochester (c). Rev. and Mrs. Plumer Smith. Dr. and Mrs. Robt. R. King. Rev. and Mrs. C. L. Crane. *Mrs. S. N. Edhegard. Rev. and Mrs. A. Hoyt Miller.		Shanghai.	Sutsien, 1893. Dr. and Mrs. J. W. Bradley. *Rev. B. C. Patterson. *Mrs. B. C. Patterson, M. D. Rev. and Mrs. W. C. McLauchlin. Rev. and Mrs. W. F. Junkin. Mr. H. W. McCutchan. Miss Mada I. McCutchan. Miss M. M. Johnston. Miss B. McRobert.
Lusambo, 1913. *Rev. and Mrs. R. D. Bedinger. *Mr. B. M. Schlotter. Rev. and Mrs. J. H. Longenecker. Miss Emma E. Larson.		Rev. and Mrs. S. I. Woodbridge. Rev. and Mrs. C. N. Caldwell. Miss Mildred Watkins. Rev. and Mrs. L. I. Moffett.	Tsing-kiang-pu, 1897. Rev. and Mrs. J. R. Graham. Dr. and Mrs. James B. Woods. Rev. and Mrs. A. A. Talbot. Miss Jessie D. Hall. Miss Sallie M. Lacy. Dr. and Mrs. L. Nelson Bell. Rev. and Mrs. H. Kerr Taylor. Rev. and Mrs. J. E. Wayland. Miss Mary Bissett. Rev. and Mrs. Edw. S. Currie. [?]
Bibangu, 1917. Rev. and Mrs. Geo. T. McKee. *Dr. and Mrs. E. R. Kellersberger. *Mr. W. L. Hillhouse. Miss Ruby Rogers. Rev. and Mrs. W. F. McElroy.		Kashing, 1895. Rev. and Mrs. W. H. Hudson. Dr. and Mrs. W. H. Venable (Kuling). Miss Elizabeth Talbot. Rev. and Mrs. Lowry Davis. *Miss Irene Hawkins. *Miss Elizabeth Corriher. Miss Sade A. Nesbitt. Dr. and Mrs. F. R. Crawford. *Rev. and Mrs. J. Y. McGinnis. Miss E. Elinore Lynch. Rev. and Mrs. R. Clyde Douglas.	Tonghai, 1908. *Rev. and Mrs. J. W. Vinson. *L. S. Morgan, M. D. *Mrs. L. S. Morgan, M. D. Rev. and Mrs. Thos. B. Grafton. Mrs. A. D. Rice.
E. BRAZIL MISSION. [14]		Kiangyin, 1895. Rev. and Mrs. L. I. Moffett (Shanghai) Rev. and Mrs. Lacy L. Little. Dr. and Mrs. Geo. C. Worth. *Miss Rida Jourlman. Mrs. Anna McG. Sykes. Miss Carrie L. Moffett. Miss Venie J. Lee, M. D.	CUBA MISSION. [6]
Lavras, 1893. Rev. and Mrs. S. R. Gammon. Miss Charlotte Kemper. Mr. and Mrs. C. C. Knight. Mr. and Mrs. B. H. Hunnicutt. Miss Genevieve Marchant. Miss Orra M. Glenn. Rev. and Mrs. J. M. Sydenstricker.		Nanking. Rev. and Mrs. J. L. Stuart (Peking). Dr. and Mrs. A. C. Hutcheson. Dr. and Mrs. R. T. Shields (Tsin- anfu). *Rev. and Mrs. P. F. Price. Rev. and Mrs. D. W. Richardson. Miss Florence Nickles.	Cardenas, 1899. Miss M. E. Craig. Rev. and Mrs. R. L. Wharton. Miss Margaret M. Davis. Rev. S. B. M. Ghiselin (Associate Worker).
Plumbey, 1896. *Mrs. Kate B. Cowan.		Soochow, 1872. Miss Addie M. Sloan. *Miss Gertrude Sloan. Mrs. M. P. McCormick. Rev. and Mrs. P. C. DuBose. *Mrs. R. A. Haden. Miss Irene McCain. Dr. and Mrs. M. P. Young. Rev. and Mrs. Henry L. Reaves. Rev. and Mrs. H. Maxcy Smith. Miss Mabel C. Currie.	Caibarien, 1891. Miss Mary I. Alexander. †Miss Janie Evans Patterson. †Rev. H. B. Someilan.
Bom Successo.		N. KIANGSU MISSION [78]	Placetas, 1909. None.
Miss Ruth See. Mrs. D. G. Armstrong.		Chinkiang, 1883. Rev. and Mrs. A. Sydenstricker. *Rev. and Mrs. J. W. Paxton. Rev. and Mrs. J. C. Crenshaw. *Mr. and Mrs. S. C. Farrior. Rev. and Mrs. M. A. Hopkins.	Camajuani, 1910. Miss Edith McC. Houston. †Rev. and Mrs. Ezequiel D. Torres.
W. BRAZIL MISSION. [10]		Taichow, 1908. *Rev. and Mrs. T. L. Harnsberger. Dr. and Mrs. Robt. B. Price. Rev. Chas. Ghiselin, Jr. Rev. and Mrs. C. F. Hancock.	Sagua, 1914. JAPAN MISSION. [10]
Ytu, 1909. Rev. and Mrs. Gaston Boyle.		Hsuchoufu, 1897. Mrs. Mark B. Grier, M. D. Dr. and Mrs. A. A. McFayden. Rev. Geo. P. Stevens (Tenghsien). Rev. and Mrs. F. A. Brown. *Rev. and Mrs. O. V. Armstrong. Rev. and Mrs. Lewis H. Lancaster. Miss Isabel Grier. Miss Lois Young.	Kobe, 1890. Rev. and Mrs. S. P. Fulton. Rev. and Mrs. H. W. Myers. Rev. and *Mrs. W. McS. Buchanan, D. D.
Braganca, 1907. *Rev. Marion S. Huske.			Kochi, 1885. Rev. and Mrs. W. B. McIlwaine. Miss Annie H. Dowd. Rev. and Mrs. W. A. McIlwaine.
Campinas, 1869. Mr. J. R. Smith. Rev. and Mrs. Jas. P. Smith.			Nagoya, 1867. Miss Leila G. Kirtland. *Rev. and Mrs. R. E. McAlpine. *Rev. and Mrs. L. C. McC. Smythe. Miss Sarah G. Hansell. Miss Bessie M. Blakeney.
Itapetinga, 1912. Descalvado, 1908.			Gifu, 1917. *Rev. and Mrs. W. C. Buchanan. *Miss Elizabeth O. Buchanan.
Rev. and Mrs. Alva Hardie.			Susaki, 1898. *Rev. and Mrs. J. W. Moore. Rev. and Mrs. J. H. Brady.
Sao Sebastiao do Paraiso, 1917. Rev. and Mrs. R. D. Daffin.			Takamatsu, 1898. *Rev. and Mrs. S. M. Erickson. Miss M. J. Atkinson. Rev. and Mrs. H. H. Munroe
N. BRAZIL MISSION. [18]			
Garanhuns, 1895. *Rev. and Mrs. G. E. Henderlite. Rev. and Mrs. W. M. Thompson. Miss Eliza M. Reed.			
Pernambuco, 1873. Miss Margaret Douglas. Miss Edmonia R. Martin. Miss Leora James (Natal). *Miss R. Caroline Kilgore. Rev. and Mrs. Geo. W. Taylor, Jr. Rev. H. S. Allyn, M. D. Mrs. H. S. Allyn. Rev. and Mrs. F. F. Baker.			

Marugame, 1920. Rev. and Mrs. J. Woodrow Hassell. Rev. and Mrs. I. S. McElroy, Jr.	Miss Julia Dysart. Dr. and Mrs. J. B. Patterson. *Rev. John McEachern. *Mr. Wm. A. Linton. Miss Lavalette Dupuy. Rev. and Mrs. W. B. Harrison. Miss Lillie O. Lathrop. Miss Willie B. Greene.	Soonchun, 1913. *Rev. and Mrs. J. F. Preston. Rev. and Mrs. R. T. Coit. Miss Meta L. Biggar. Miss Anna L. Greer. Rev. and Mrs. J. C. Crane. Dr. and Mrs. J. McL. Rogers.
Tokushima, 1889. *Rev. and Mrs. C. A. Logan. *Miss Lillian W. Cord. *Rev. and Mrs. H. C. Ostrom. Rev. and Mrs. A. P. Hassell. Miss Estelle Lumpkin.	Kwangju, 1898. *Rev. Eugene Bell. Rev. S. K. Dodson. *Miss Mary Dodson. *Mrs. C. C. Owen. Miss Filla Graham. Dr. and Mrs. R. M. Wilson. Miss Anna McQueen. Rev. and Mrs. J. V. N. Talmage. Rev. and Mrs. Robert Knox. Mr. and Mrs. M. L. Swinehart. Miss Elizabeth Walker. Miss Elise J. Shepping (Itinerating). Rev. and Mrs. L. T. Newland. Miss Georgia Hewson.	MEXICO MISSION [11] Zitacuaro, 1919. *Rev. and Mrs. H. L. Ross. Morelia, 1919. Rev. and Mrs. Jas. O. Shelly. Toluca, 1919. Rev. and Mrs. W. A. Ross. San Angel. Miss Alice J. McClelland. Laredo, Texas. Miss E. V. Lee. Austin, Texas. Miss Anne E. Dysart. Coyoacan.
Toyohashi, 1902. Rev. and Mrs. C. K. Cummings.		Prof. and Mrs. R. C. Morrow. Missions, 10. Occupied Stations, 53. Missionaries, 378. Associate Workers, 11.
Okazaki, 1912. *Miss Florence Patton. *Miss Annie V. Patton. Rev. and Mrs. C. Darby Fulton.		*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened. †Associate Workers. For postoffice address, etc., see page below.
CHOSEN MISSION. [78] Chunju, 1896.		
Rev. and Mrs. L. B. Tate. Miss Mattie S. Tate. Rev. and Mrs. L. O. McCutchen. Rev. and Mrs. W. M. Clark. Rev. and Mrs. W. D. Reynolds. Miss Susanna A. Colton. Rev. S. D. Winn. Miss Emily Winn. Miss E. E. Kestler. Miss Lillian Austin. Rev. and Mrs. F. M. Eversole. Miss Sadie Buckland. Miss Janet Crane. Mr. J. Bolling Reynolds. Dr. and Mrs. M. O. Robertson.		
Kunsan, 1896. Rev. and Mrs. Wm. F. Bull.	Molpo, 1898. Rev. and Mrs. H. D. McCallie. Miss Julia Martin. Rev. J. S. Nisbet. Miss Ada McMurnhy. Dr. and Mrs. R. S. Leaddingham (Seoul). *Mr. and Mrs. Wm. P. Parker (Pyeng-Yang). *Mrs. P. S. Crane. Rev. D. Jas. Cumming. Miss Esther B. Matthews. Rev. and Mrs. Joseph Hopper.	

## POSTAL RATES.

Letters addressed to Africa, Brazil, China (with one exception, as given herewith), Japan and Chosen require 5 cents for the first ounce, or fraction of an ounce, and 3 cents for each additional ounce, or fraction of an ounce. (Shanghai, China, only requires 2 cents for the first ounce or fraction of an ounce.)

Letters addressed to England, Cuba or Mexico are subject to the same postage rates and conditions which would apply to them if they were addressed for delivery in the United States.

Postal cards, 2 cents each for single and 4 cents each for double cards.

Commercial papers, 5 cents each for the first 10 ounces or less, and 1 cent for each additional 2 ounces or fraction of 2 ounces.

Registration fee, in addition to postage, 10 cents.

For mailing Parcel Post packages consult local postmaster.

## STATIONS, POST OFFICE ADDRESSES.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa. For Bibangu—"Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission."

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Sucesso, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraíso—"Sao Sebastiao de Paraíso Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande do Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil. For Parahyba—"Parahyba do Norte, E. da Parahyba."

CHINA—Mid-China Mission—For Tunghien—"Care Southern Presbyterian Mission, Tunghien, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsucoufu—"Care Southern Presbyterian Mission, Hsucou-fu, Ru, China." For Hwai'anfu—"Care Southern Presbyterian Mission, Hwai'anfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsi, China."

CUBA—For Cardenes—"Cardenes, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuaní—"Camajuaní, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

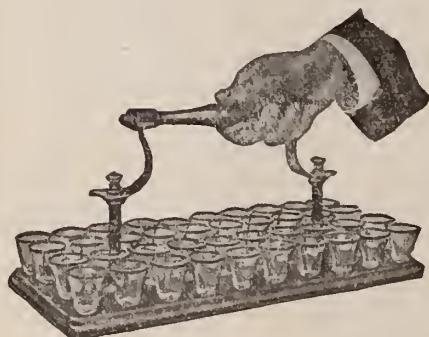
JAPAN—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—San Angel, D. F. Mexico."

# The Sacrament of the Lord's Supper

gains in dignity, devotion, solemnity and impressiveness through the consciousness of its being served in cups that are absolutely sanitary, and free from the dangers that are associated with public drinking-cups.



## The Holy Communion

There is no time in the Christian's life when he comes into closer and more intimate relationship with the Divine than when he sits at the Lord's table. The Christian examines himself and looks forward to the sacrament of communion as a season of blessing. Why not approach its celebration with unalloyed joy; discarding all fears; thinking only of the wonderful privilege?

## A Time of Reverence

It is now generally recognized that the Sanitary individual cup increases the attendance because it removes all fear of uncleanliness, and promotes a deeper reverence in the communicant. The Sanitary Communion Outfit Company offer an improved and satisfactory outfit throughout, including the highly polished beautiful mahogany tray here shown. This tray eliminates all noise, is lighter and more easily handled than others and is more in keeping with the furniture of the church than a tray of any other material.

Make your communion service all that it should be; send for free booklet and catalogue (with quotations).

**NOTE**—In many States the law now forbids the use of the single cup at the communion service. It should not be necessary to await this in your own locality. The old style is unclean and unsanitary. Many thoroughly good Christians have refrained from partaking of communion for this very reason. If you have not yet adopted the modern, sanitary communion cup, let this be one of your first forward steps in 1920.

## Sanitary Communion Outfit Co.

400 57th Street  
Rochester, N. Y.





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